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Samoa OU8

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TEN YEARS IN SOUTH-CENTRAL POLYNESIA.

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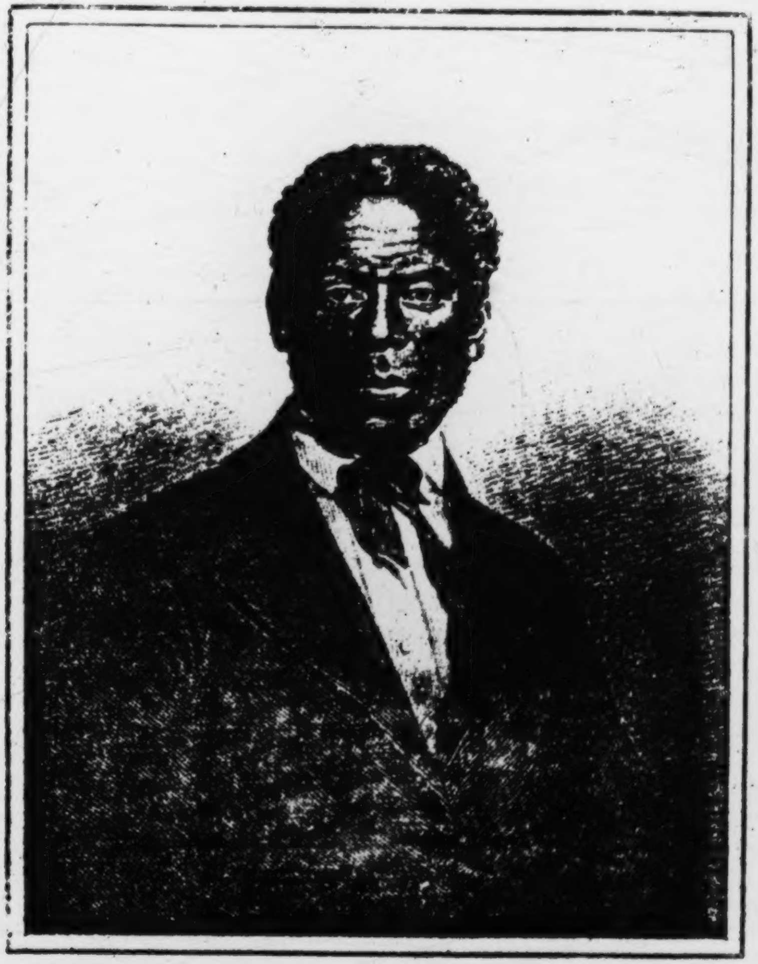

GEORGE TUBOU,

King of the Friendly Islands.

[facing p. iii]

Engraved by J. Cochran, Esq from an Original Portrait.

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Samoa OU8

TEN YEARS

IN

SOUTH-CENTRAL POLYNESIA: 000

BEING REMINISCENCES

OF A

PERSONAL MISSION TO THE FRIENDLY ISLANDS
AND THEIR DEPENDENCIES.

BY THE

REV. THOMAS WEST.

Illustrated with a Portrait and Maps.

[p.iii]

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
M.DCCC.LXV.

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[p. iv]

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Samoa OU8

000

TO

ISAAC HOLDEN, ESQ., M.P.,

OF OAKWORTH HOUSE, OAKWORTH, YORKSHIRE,

This volume is respectfully dedicated,

BY THE AUTHOR,

AS AN EXPRESSION OF PERSONAL REGARD AND ESTEEM,

AND IN GRATEFUL RECOGNITION

OF HIS

NUMEROUS SELF-DENYING SERVICES, AND MUNIFICENT GIFTS,

TO

MISSIONARY INSTITUTIONS.

[p. v]

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PREFACE.

In the beautiful region of Polynesia, of which this volume treats, there dwells, at the present hour, a small but rising nation of Christians. 000

The numerous islands, occupied by its people, contain 169 Protestant places of worship. Connected with these there are 24 Resident European and Native Ministers; 13 Catechists; 214 Day-School Teachers; 676 Sabbath-School Teachers; 856 Lay Preachers; 9,822 Church Members; and 248 Day Schools, containing 9,712 Scholars. The number of regular attendants upon public worship is about 30,000, and more than £3,000 per annum are contributed voluntarily by the people for religious purposes.

Forty years ago there was not one Christian throughout the whole of that same region. At that time gross and unbroken darkness prevailed. The people were universally given up to a vile system of heathenism, and the land was steeped in blood, shed during intestine wars, and by the deeds of a rapacious despotism.

To trace the progress of enlightenment and

000 civilisation issuing in the results specified, is the object of the following pages. A change so stupendous, and rapid, as the one here indicated, may well claim the candid consideration of thoughtful minds, and is worthy of an abler pen than that which here attempts its delineation. The history is by no means exhausted in these pages; nor has the writer been able to dwell, at any length, upon those lessons that may be learnt, from the various aspects of religious and social progress, among the Tonguese. Of one thing, however, every careful reader will be fully convinced, in regard to the best mode of conducting Missions among the Heathen. The immediate and large employment of a well-trained native agency, in the Friendly and other Islands of Polynesia, has received the signal sanction and blessing of God. The experiences of the Protestant Churches throughout the insular system of the Pacific Ocean, from New Zealand to the Sandwich Islands, concur in declaring that the development and culture of this instrumentality ought, more than ever, to command the attention of Missionary Societies, in all the great centres of foreign operations.

128 The material for this work was in hand, and was intended for publication, several years ago; but other pressing duties necessitated its being laid
797 aside until now. After the return of the author to England, three years were spent, in the compilation and translation of various works, published for the benefit of the Tonguese, by the Wesleyan Mis-

sionary Society; while three years more were devoted, under the direction of the British and Foreign Bible Society, to the completion of a translation of the entire Bible into the native tongue, in the original preparation of which several honoured Missionaries had largely shared. 797

These engagements must be the writer's apology for offering to the public the "Reminiscences" of a Missionary career completed several years ago. 128

As nothing has been here written from any other motive than that of conveying useful information, and with the sincere desire to promote a warmer and more self-sacrificing Missionary spirit among Christian people, the volume is commended to the kindly consideration of the reader, and, above all, to the blessing of the Most High, the effects of whose saving power it narrates, and whose glory the author humbly seeks to magnify. 121

Keighley, Yorkshire,
July, 1865.

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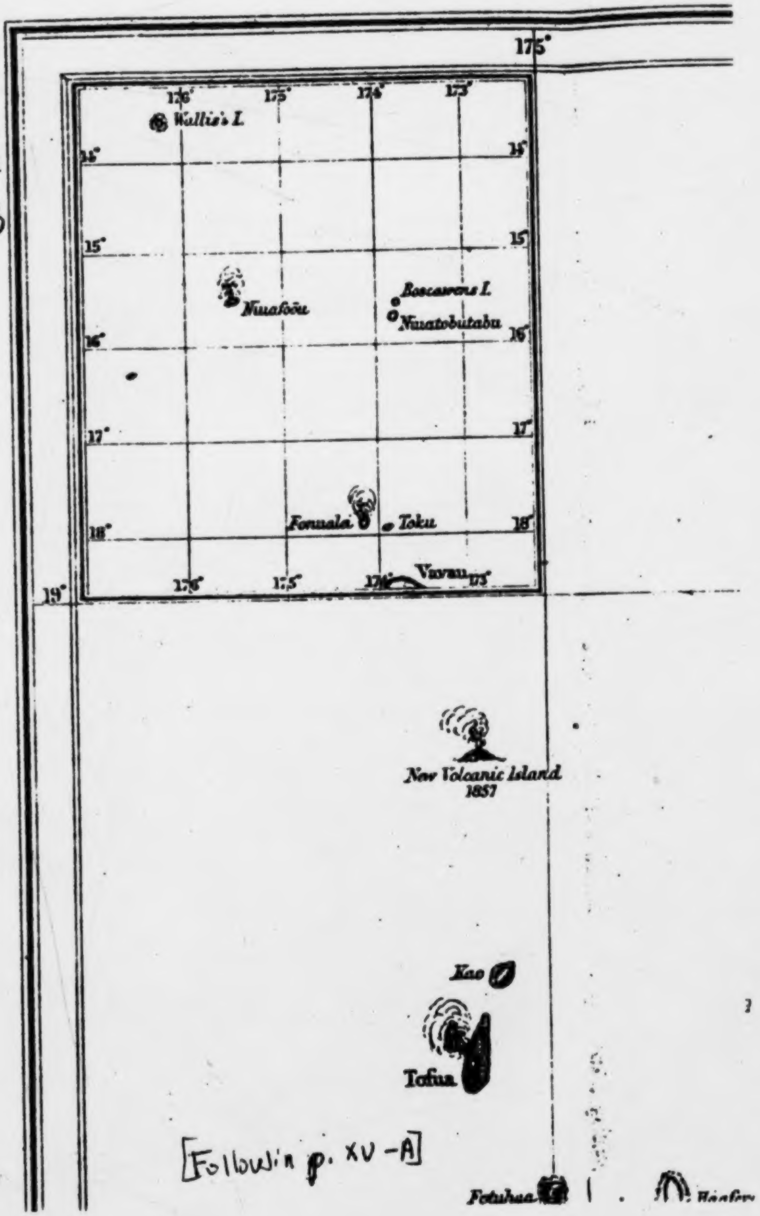
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Boscawens I.
Niuatobutabu
Fonuala
Toku
Vavau
New Volcanic Island
1857
Kao
Tofua
Fotuhaa

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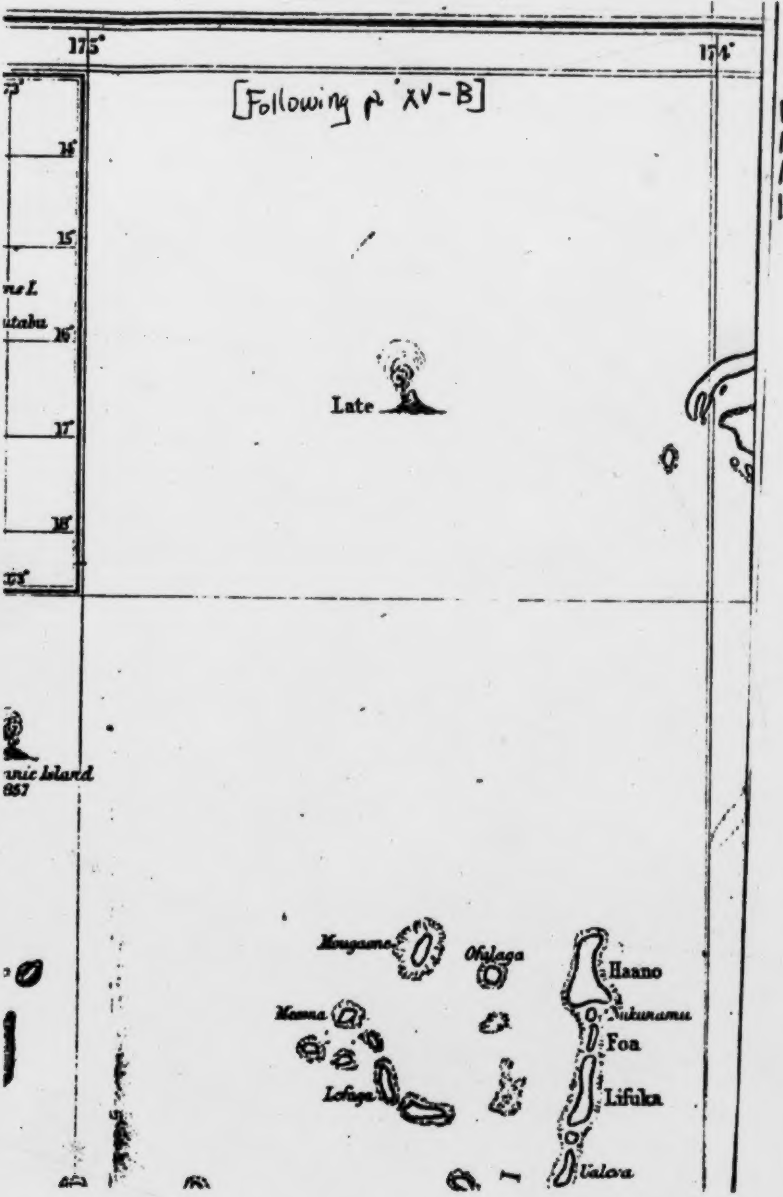

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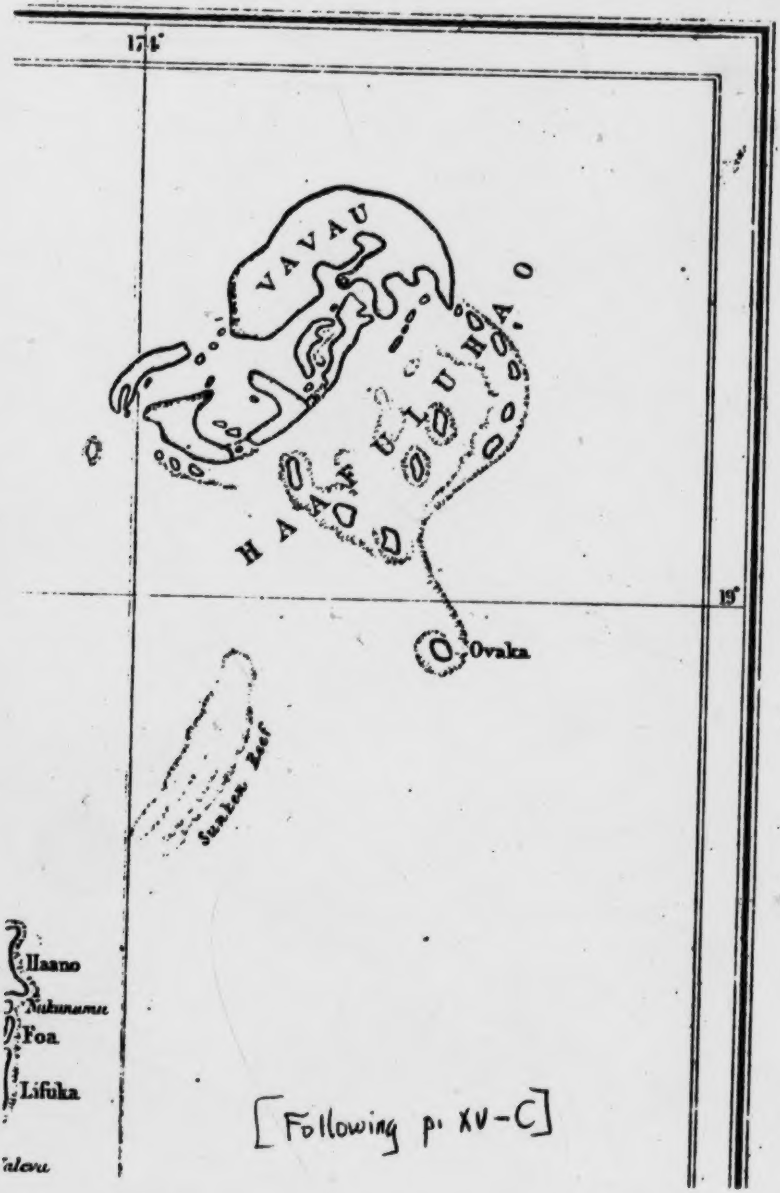
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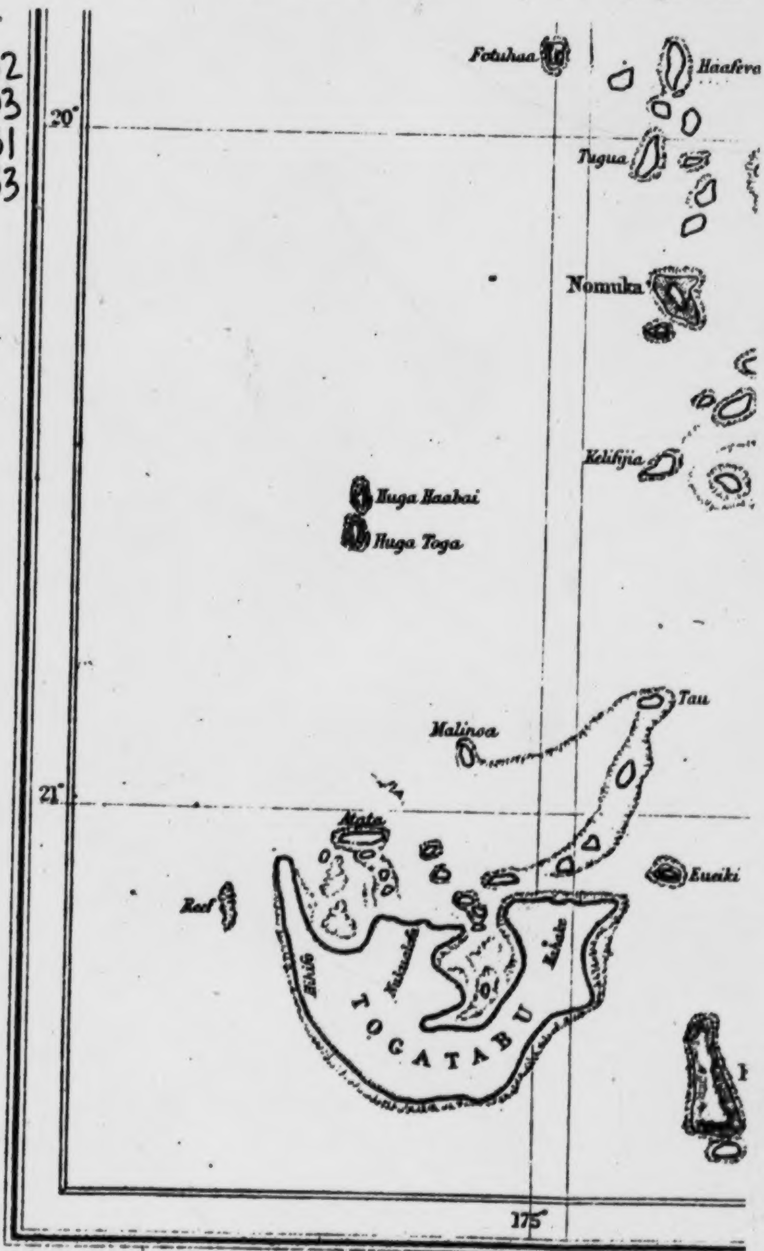
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Atata
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Reef
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TOGATABU
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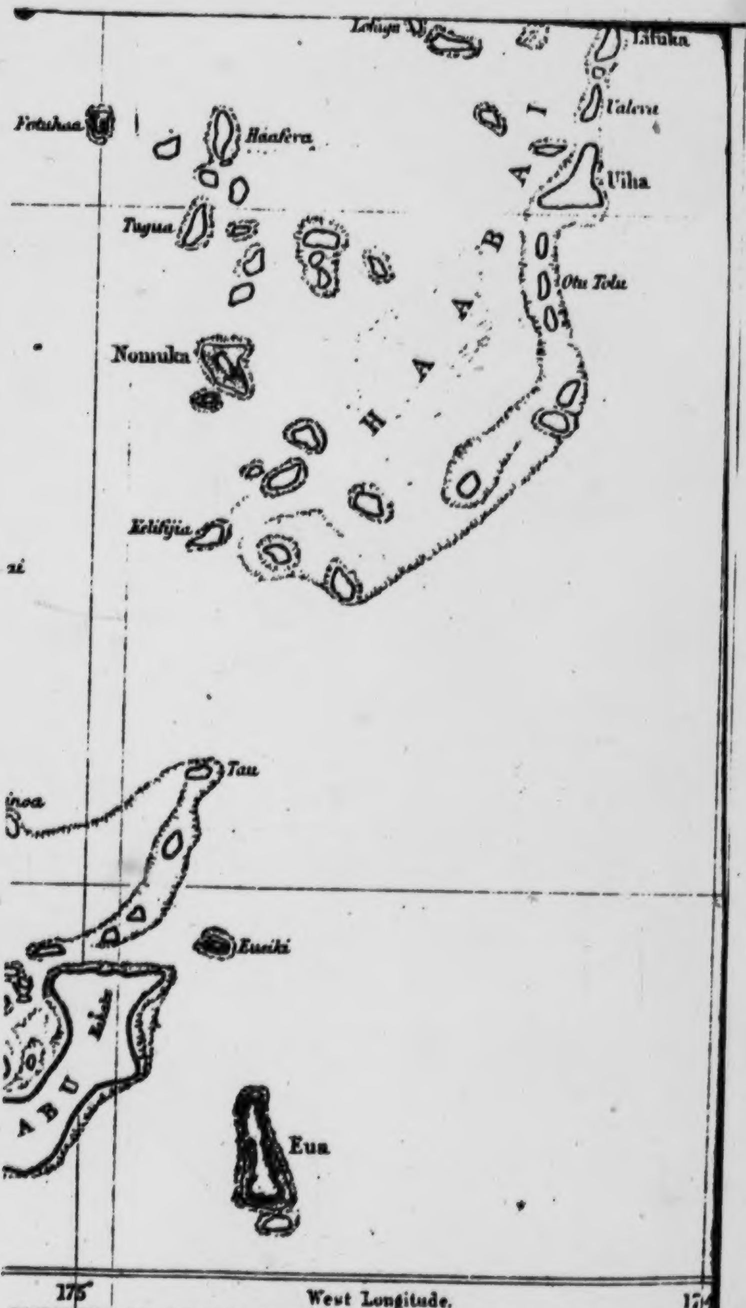
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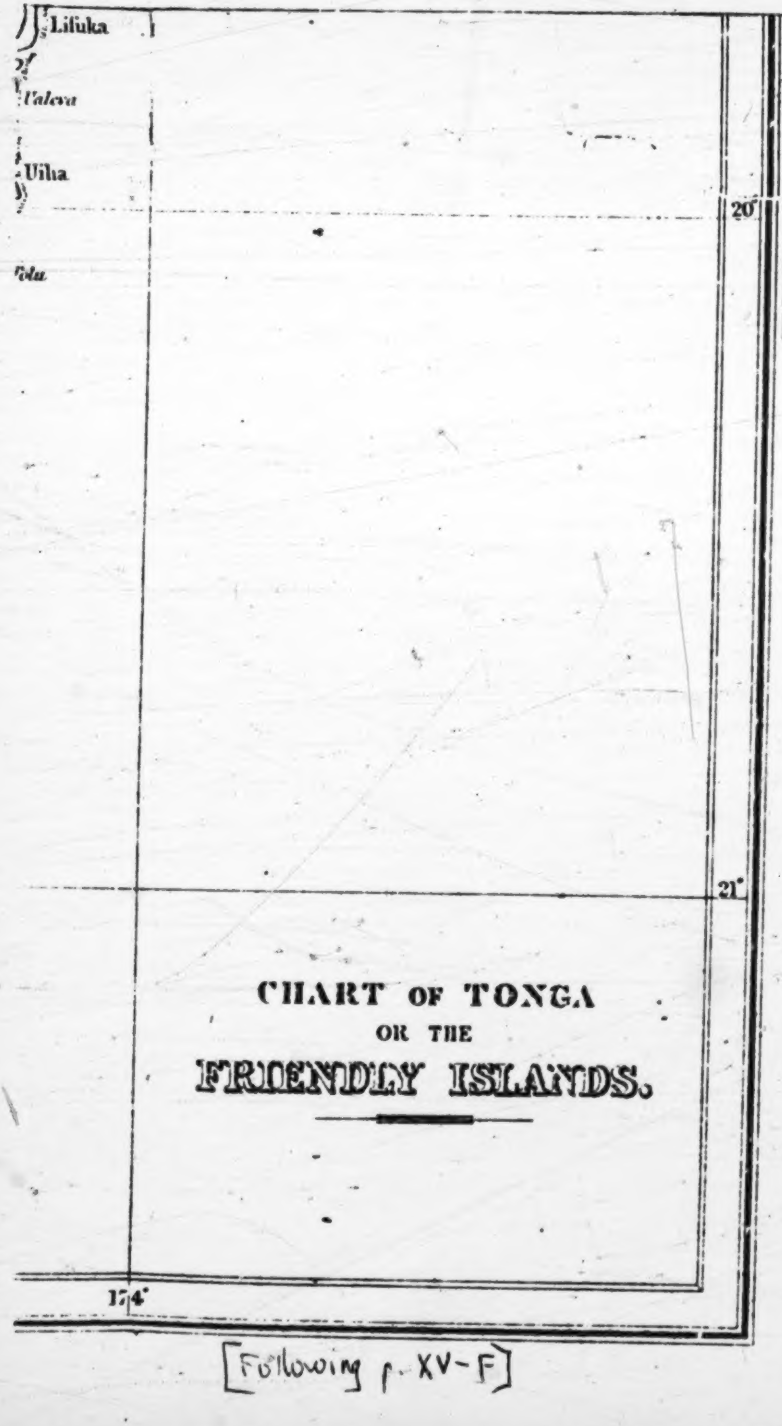
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OR THE
FRIENDLY ISLANDS.

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CHAPTER III.

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THE first Sight of the Friendly Islands—Reef Navigation—A Romish Pilot—Nukualofa—Safety of the Roadstead—Description of the Town—Structure of Native Houses—Arrival of the Royal Fleet—Strange Appearance of the Canoes in the Distance—Description of their Structure—A remarkable Escape at Sea—Manner of Arrival or Departure on a Folau, or Voyage—Debarcation of King George and his Chiefs—Personal Interview—Outline of King George's History—Native Pedigrees—The Tuitogans—Their Abnegation of Power—Succession of Tonguese Kings—Josiah Tubou—His Death, and the Accession of King George—His Age—Early Escape from Drowning—Subsequent Career of the King—The first Sabbath in Tonga—Departure for Vavau—Haabai—Tugua—The Rev. William Webb—Remarkable Deliverance from Imminent Danger—First Trip in a Native Kalia—Lifuka—Arrival in Vavau.

IT was early one lovely tropical morning when we gazed for the first time on the dim outline of Tongatabu and its surrounding islands. The previous night had been oppressively sultry, and we needed no second invitation, when, at break of day, the cry of "Land! ho!" summoned us away from the suffocating atmosphere below deck. There was not even a morning cloud in the sky, and the grand orb of day rose in unrivalled splendour. The ripple at the bow of the "Triton," and the subdued surging of the waters as she glided along, seemed to be more lively and inspiriting than usual. Every thing appeared preternaturally bright and invigorating. The sun was just high enough to bathe the surface of the ocean in golden glory, without any of the intensity of his meridian heat. Rainbow colours danced and sparkled on the broken crests of the waves, and the morning light brought out in sharp relief the outlines of islands on either side of the ship's course. 132

[p. 39]
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133 To the right lay Eua, an island of surpassing beauty, which we shall have reason to describe more particularly in a subsequent place. Its shores seemed very precipitous and indented by deep ravines. The whole island was belted round by a girdle of silvery foam, and ever and anon, although at a distance of several miles, we could mark the glistering spray flying up on the dark background of perpendicular rocks. There were no signs of [137] human habitations, excepting where the blue smoke curled up from among the dense groves of trees, which were intersected here and there by undulating tracks of verdant sward. We looked in vain for any of the usual marks of the civilisation we had now left far away. No white lighthouses stood upon the headlands, no snug farmsteads on the hill sides, and no gay villas in the coves or bays of the coast. Nor were there any fishing towns or watering places to indicate a teeming population. Nature appeared in her own primitive and gorgeous costume.

To the left of our course the horizon was bounded by a low range of land forming the southern coast of the island of Tongatabu; but we were at too great a distance to distinguish any of its peculiarities.

It was almost in vain that our phlegmatic steward announced the ordinary routine of breakfast; but hastily despatching it, the bell was tolled for morning prayers, and during that service we had the first intimation of the many dangers of Polynesian navigation. A cry came from the look-out stationed on the fore-top-sail yard, "Keep her away—quick—a rock close ahead." Providentially the rock was cleared; but the vessel was within only a few

yards of its edge. When we again went on deck, 133
the whole scene was changed as if by some mighty
enchantment.

The sea was now smooth. The ship's course lay
through deep channels formed by numerous ledges
of coral reef, over which breakers dashed with the
noise of thunder. In these narrow channels the
brig had to be tacked several times. The operation
was by no means unaccompanied with danger. A
slight error in the steerage, a lull of the breeze, or
missing stays, as was not improbable with such a
dull craft under hand, and we should instantly have
been swept upon the edge of the perpendicular
reefs, between which the tidal current rolled along
at the rate of four miles an hour, and in some
places with even greater rapidity. All, however,
went well, and just before reaching the most intri- 501
cate part of the passage a canoe was seen coming 609
from the shore. It lay so low upon the water as
to be scarcely discernible. Conscious of this fact,
the sole occupant of the tiny vehicle occasionally
flourished his paddle in the air to attract attention.
Believing him to be a native pilot, a short tack
was made to give him time to overtake us;
and a few minutes sufficed to bring the canoe
alongside. We looked for the first time upon a 291
Friendly Islander, and assuredly the impressions
we received were by no means favourable. The
man was almost naked. The only article of attire
he wore was a thick covering of plaited leaves
thrown round his loins; and dripping as he was
with water, he really looked as if he had just been
floated up from some ocean cavern. Although an
old man, he was remarkably nimble in all his move-
ments. A narrow band of native cloth was bound 609
502

609 round his neck, from which he proceeded very care-
502 fully to unfold a well-worn paper, purporting to be
a certificate from a commander in the French imperial navy, declaring that Jekobi Moana was a fit
and trustworthy pilot for any vessel requiring his
services. A rosary and cross suspended on his
[797] breast showed him to be one of the few Romish
converts residing on the eastern end of the island.
Meanwhile, his tiny canoe being in imminent danger of swamping in the surge of the vessel's wake, it was hoisted up alongside, and friend Jacob, having been duly attired, much to his gratification, in a pair of sailors' trousers, mounted aloft to the fore-top-sail yard, to assume the duties of pilot. These were performed to the utmost satisfaction of all on board, considering both the real difficulties of the navigation, and the fact that Jacob knew not a word of English, and the chief mate, who was with him aloft, knew about as little of Tonguese. The whole affair was managed by telegraphic signs between the two; and it happened, more than once, that we were running full speed toward danger, and close upon it, before the result of the dumb show aloft could be shouted in nautical phrase to those on deck.

139 Approaching nearer to the main land, we gazed
upon groves of innumerable cocoa nut palm trees, whose long and ponderous leaves glanced brightly in the sunlight, and waved gracefully to and fro with every undulation of the breeze. The land was clad in all directions with the richest vegetation, from the highest eminences down to within a few feet of the sea; while in some spots even the sea itself was encroached upon by clusters of mangrove
177 bushes. Here and there native villages, among the

gorgeous foliage skirting the shore, sent out some 177
of their swarthy inhabitants to wonder and shout at the approach of the *vaka babalagi*, or "ship of the sky," as all foreign ships are called by the Tonguese. The wild enthusiasm of the simple-minded Polynesians at the approach of a foreign ship may well be excused, when we remember that such visits are the only links of connexion between those isolated and remote regions and the great continents of our babbling world.

In due time we anchored safely within a short 133
distance of the shore, and exactly in front of 504
Nukualofa, the principal town of the island. There is no harbour, but the anchorage in the roadstead is considered exceedingly safe. The Mission brig "John Wesley" has, on two occasions, safely ridden out heavy gales amounting almost to
a hurricane. In addition to the good "holding 133
ground," the roadstead is well protected from the heavy roll of the sea by numerous reefs, extending in large and small patches, for many miles from the shore. Beyond these again there exists a great barrier reef enclosing the main portion of the group, but through which there are several wide and navigable openings to the ocean beyond.

An interesting panoramic view of nearly the entire length of Tongatabu is obtained from the deck of a vessel anchored off Nukualofa. No high hills or mountain ranges break the even line of sight. Indeed, the highest land visible is a small natural mound immediately in a line with the usual anchorage. Upon this mound there once stood a
strongly fortified native kolo, or town, against [712]
which cannon were employed, for the first time, in one of the native wars, as detailed by Mr. Mari-

133 [712] [368] ner in his book on the Tonga Islands. The summit of this mound is now crowned by a good chapel of native construction, which affords an excellent land-mark to navigators making for the anchorage; and it also stands as a very prominent emblem of the Gospel triumphs that have been achieved over the former habits of the people.

Looking eastward, Bagaimotu and a cluster of other islands, stretching away to the north-east, shut out the "*Hahake,*" or eastern end of Tonga, from sight, whilst *Hihifo* and the island of Atata bound the prospect on the extreme west.

632 The town of Nukualofa may be regarded not only as the capital of Tongatabu, but as the metropolis of the little ocean empire of King George Tubou. It has risen from the obscurity of a small village, and has become the centre of religious influence and the chief seat of political authority, while several of the ancient royal residences have been almost entirely deserted. It is partly indebted for [361] [797] its importance to its admirable situation on the seaboard, but most of all to the fact, that Christian converts from various heathen towns were drawn thither, during successive years, that they might reap the full benefit of Missionary instruction, and be freed also from the persecutions to which they were subjected by their heathen friends. A short description of this town will serve to indicate the general appearance and arrangements of all others.

361 [363] [351] [245] Nukualofa is intersected by tolerably wide paths, kept scrupulously free from all rank vegetation and dirt. These paths are bounded by the neat reed fences which enclose the *abis* or residential sections of the various chiefs and their retainers. These

enclosures are planted largely with useful trees, 361
such as the bread-fruit, banana, cocoa-nut, orange, [351]
citron, shaddock, and a variety of shrubs whose [245]
overhanging foliage effectually screens the pathways
from the intense heat of the sun. Very little
order is observed in placing the numerous houses
within these enclosures. There are no regular [363]
avenues or streets. In fact, a house is generally
placed where it can obtain the greatest amount of
shade from overhanging trees,—a matter certainly
of considerable importance in a tropical climate.
A casual visitor, therefore, can see but few dwellings
even when he has entered within the *loto a*, or
fence of the *abi ;* and, until he hunts them out
amongst the abounding shrubbery, he wonders
where the people live.

A Tonguese house suits the few necessities and 342
easy habits of the people, but has none of the comforts
so essential to a higher type of civilization.
With the exception of what may be called public
buildings, and a few of the dwellings of the chiefs
of highest rank, their dimensions are small, and
they contain but two apartments. They are, however,
constructed with an eye to neatness and great
strength; and when elaborately finished in the best
native style, their interior appearance is by no
means to be despised. The walls range from four 342
to eight feet in height, and are formed either of a 824
single or double fencing of reeds, which, when interlaced
and bound by sinnet to the *tokotuus,* or stakes
and posts, planted all round the eaves of the building,
resembles very much strong basket-work.
These walls are sometimes made more wind and
weather tight by the addition of a lining of plaited
cocoa-nut leaves; but, at the best, they afford a

342 sorry resistance to strong winds or heavy rains.
[824] On the other hand, there is capital ventilation; and
[354] perhaps that is of greater importance in such a hot
climate, than even freedom from the more occasional
annoyances attendant upon stormy weather.
To compensate for the lowness of the walls, the
roof of a Tonguese house is carried to a considerable
height. The rafters are closely set, and are
[824] generally made of the outer wood of the cocoa-nut
tree, or of the bread-fruit tree, the latter of which
has much the appearance of cedar wood, and has a
very pleasing and beautiful effect when nicely
finished. The large beams, to which the rafters are
[335] attached, are laid along the grooved tops of high
and durable posts, which reach about half way up
the entire height of roof. The inner ridge pole is
[353] usually ornamented by a profusion of sinnet wrappings
of varied colours and geometrically interlaced.
The roof itself is covered with a thick thatch,
[824] made from the leaves of the sugar-cane or of the
bamboo, and is perfectly water-tight. A well-built
house will last a good many years; but the thatching
requires to be renewed, under the most favourable
circumstances, about once in five years. The
[352] floor is laid with a profusion of dried leaves, which
are in turn covered over with numbers of mats
[824] made from the cocoa-nut leaf, upon which again
the finer sitting and sleeping mats are placed. No
provision is made in the interior of either native
or European house for cooking conveniences. A
[354] separate building contains the kitchen requisites,
and the heat of the climate renders a fire-place in
the dwelling house unnecessary. What is wanting
in the architectural beauty of these houses is amply
remedied by the loveliness of the natural bowers,

from whence they peep out upon the passer-by. 342
But, no doubt, the close proximity of so many trees [351]
and shrubs is exceedingly deleterious to health
during the rainy seasons; and great risk is also incurred by the practice, when a hurricane comes sweeping all before it, and crushing the dwellings of the people beneath the falling trees. A somewhat unfortunate attempt was made, a good many years since, at sanitary improvement, under the direction of one of the Missionaries, on whose behalf, however, it is but fair to state, that his intention and instructions were far exceeded by the action of the natives. 797 351 751 Having stated to some of the chiefs in the town of Lifuka, Haabai, that a disease, then raging as an epidemic, might possibly be lessened by a clearance of the bush, they immediately issued instructions to cut down and destroy every tree and bush in the town, and to throw open a wide space from thence clear away to the sea. Amidst the shouts and merriment of a thousand voices, axes and fire soon did the work; but it was very shortly found more intolerable to bear day by day the full blaze of the vertical sun, than to endure the more rare evils of a hurricane, or even the miasma arising from rank vegetation. Since 342 that time it has been difficult to prevail upon 178 the people to undertake any really beneficial 361 changes in the structure and location of their houses.

797 Upon landing at Nukualofa, we were kindly received by the veteran Missionary, the Rev. John Thomas, and his good lady, both of whom had spent many years of varied and useful labour among the people. Their house differed but little from those of the natives, excepting in size; also

797 in having glazed windows and doors; and in being
divided, by reed partitions, into the various apart-
ments necessary for an English family. Mr. Thomas
[643] informed us of the recent death of the Rev. Francis
Wilson at Vavau, and also of the death of Tubou,
the King of Tonga, to whom a successor had been
appointed in the person of George Taufaahao, King
of Haabai and Vavau.

501 On the 20th of June, 1846, the day succeeding our
643 landing, we witnessed the arrival of the royal fleet
from the northern islands, to which King George
541 had gone, on a state visit, immediately after his
grand inauguration to office in Tonga.

About noon the lively beating of wooden drums,
[202] and the ceaseless shouts of the excited people,
announced the appearance of the fleet, as we hastened to the beach. Fourteen large canoes were shortly in sight; but the breeze being very light, three hours elapsed before the foremost one reached the offing. We had thus plenty of time to watch all the movements of the strange vessels before us. The peculiar shape of their sails gave one the idea of so many balloons skimming along the surface of the sea. It seemed that several of the vessels had outsailed that of the king; because, when about two miles from the shore, they severally tacked about, forming two lines between which the royal
canoe advanced first to the shore. According to
[576] Tonguese etiquette it would have been an unpar-
donable offence for any vessel of the fleet to have
preceded that of the king to the shore.

501 Each of the canoes in sight would carry about one hundred or one hundred and fifty persons, and it may be well, before proceeding further, to describe one of them once for all.

Undoubtedly the Tonguese stand foremost among the islanders of the Pacific Ocean in maritime ability and enterprise. Their large *kalias*, or double sailing canoes, of which class the fleet before us consisted, are beautifully constructed, and are admirably adapted for all ordinary purposes of native navigation. The kalia consists of two separate cigar-shaped compartments or hulls. Perhaps it would be still more correct to say, that in shape they are made to resemble, as closely as possible, the general contour of the spermaceti whale. Each hull is built from forty to ninety feet long. The breadth of beam in each hull amid-ships is from three to five feet, and this gradually diminishes fore and aft, leaving the two extremities exceedingly sharp. The greatest depth of hold is only from four to six feet. The two hulls are joined together at the gunwales by a strong platform of transverse beams and planking, extending about two-thirds of the length of the canoe from the centre, leaving a space longitudinally between the hulls, of from five to twelve feet, according to their size. The planks, of which the several hulls are built, are cut to the required shape, and are flanged on their inner edges. These flanges admit of holes being bored, through which strong lashings of sinnet are passed, and thus the whole structure is bound firmly together without the use of a single nail or bolt of any kind. The platform, or deck, is fastened to the hull in a similar manner; and in the centre a small house is constructed, where the best part of the cargo is deposited, and where a few of the more favoured passengers may find shelter from the sun or rain. None of the Tonguese vessels have more than one mast or sail. The "step" of the mast is firmly fixed upon the

501 deck, and is, in fact, a pivot on which the foot of the mast works, so as to allow it to move in a slanting direction, toward either end of the canoe, when "going about," or according to the setting of the sail. The sail is composed of numerous pieces of light matting, and is in shape, what sailors would call, a shoulder-of-mutton sail. When hoisted, the wide part is uppermost; and when tacking, the sail and the two heavy yards to which it is attached, are lifted, by sheer manual strength, from one end of the canoe to the other. The top of the mast is cut in the form of a crescent, for the purpose of suspending the various ropes required in hoisting the sail. A rude kind of low railing round the edges of the platform, and on the top of the deck-house, is the only protection to the crew and passengers against the chance of being washed overboard, as the canoes have nothing answering to the bulwarks of European ships, and there is no cabin accommodation whatsoever under the deck. Accidents of this
164 sort are very rare; but one remarkable instance
501 may be here given, illustrative of the danger, and of the wonderful expertness and presence of mind which the islanders show when placed in jeopardy. The occurrence took place only a few years since, and was narrated to the writer, by those concerned, as it is here given.

A canoe was overtaken by a sudden squall, and had to be put before the wind. Whilst scudding along at a prodigious rate, one of the crew was washed from the deck. Such was the fury of the wind and the speed of their progress, the crew could do nothing for their hapless companion, and he was left far behind, apparently to perish in the dark and angry waters. Happily, the canoe was driven straight toward an island, upon which a landing was safely effected in the course of the night. On the following morning, according to custom, the crew assembled to partake of a funeral feast in memory of their lost comrade; but while the repast was still proceeding, to their great amazement the man himself suddenly appeared among them. Incredible as it may seem, he had actually kept himself afloat during the whole of the night, and being carried by the sea and wind in the track of the canoe, he had, as by a miracle, reached the same shore, in time to do what few beside himself have ever done—partake of his own burial feast! 164 501

On making the land, as well as in starting upon a voyage, the crew enliven the occasion by chanting, in full chorus, one or other of their pleasing, though monotonous, *Tauaalo*, or sea-songs. When within a short distance of the shore the anchor is dropped, or, failing the possession of an anchor, one of the crew dives overboard with a long pole in his hand, the end of which he either fixes into a crevice of the coral rock, or he bores it into the loose sand; and to it the canoe is moored. A busy scene then takes place. The first operation is that of landing the huge sail. For this purpose a number of the crew jump overboard; and the end of the sail having been laid upon the shoulders of the first man, each in succession takes a part in bearing it aloft above the surface of the water; and thus it is carried safely on shore. If no small canoe be at hand to convey the passengers to the land, each makes for the shore the best way that he can. The common people wade or swim, while the chiefs are carried either upon a broad plank or on the 501 [533] [461] [482] [565] [482]

501 shoulders of some of the crew. In this way there
[565] are few scenes, in Tonguese life, so full of bustle and
[482] interest as the departure or arrival of a kalia from
a *folau*, or voyage, of any considerable length. Every tongue on board is busy, while on shore numbers of excited relatives and friends are waiting to welcome the visitors, with the warmest expressions of love, and with marks of the most profuse hospitality.

501 Bearing all the foregoing particulars in remem-
643 brance, the reader will be able to realize somewhat
541 of the amazing noise, and excitement, attending the
arrival and debarcation of the royal fleet of fourteen canoes, all of which were covered from stem to stern with human beings. Instead, however, of
501 the rude *tauaalo*, the people, on the different canoes,
643 were chanting the spiritual songs of Sion and the
541 high praises of Jehovah. The truth was, that the
533 islands of Vavau, from whence the fleet had come,
797 had recently been visited by a remarkable revival
of religion, and numbers on board, including the king himself, had caught some of the sacred fire. The effect upon our minds was indescribable, and it was very evident that a deep impression was also made upon the crowds assembled on the beach. As the sail of each vessel was lowered, a stanza of some well-known hymn or chant was sung; and amidst this unwonted burst of religious feeling, the good king of the Friendly Islands stepped upon the shore. To our thought it was a far more noble reception than it would have been if accompanied by the loud salutes of cannon or the din of martial music. It also spoke volumes for the success of Missionary enterprise in the country.

643 As soon as possible we proceeded to have our

curiosity gratified by a look at Tonguese royalty, and of course to pay our respects at the king's own residence. With the monarch himself we were in no way disappointed, but his house, and everything relating to his outward state, fell far below our expectations. His residence was inferior to those of many of his chiefs, and there was the total absence of all that could mark superiority, either in its internal arrangements, or in the number or appearance of his personal attendants. It was, however, explained to us that the king, having only recently succeeded to power in Tonga, had never yet resided permanently there. He therefore was compelled, for a time, to occupy the house of the late King Tubou, who was well known to have no ambition for European luxuries, or even for that amount of state and show which the habits and wealth of Tonga afforded. Indeed, we afterwards found that his majesty had a much more complete and suitable establishment, both in Haabai and Vavau.

We found the king seated, after the native fashion, upon the matted floor. He was dressed in the garb usually worn by chiefs when voyaging, with the simple addition of a beautifully clean dress shirt. Our interview was very brief, but we were deeply impressed by the king's dignity of person and manner, and with his easy affability. He expressed, with evident emotion, his great pleasure at the safe arrival of the "Triton," and especially so, that it brought two new Missionaries to his country. He wished us every happiness, and prayed that our residence with his people might be blessed of God.

The name and doings of King George will fre-

643 quently have a place in succeeding pages; and therefore it may be well to present a short outline of his history. Short it must be here; but the life of this eminent man, full of romantic incident, and greatly chequered by scenes of barbaric warfare, will, one day, be a fine study for an able biographer. Its details will be essential to any complete history, that may hereafter be written, of the rise and progress of Christianity in the Tonguese dominions.

173 643 Attempts have frequently been made, by Romish Priests, to question and invalidate the hereditary and titular power of King George; but his pedigree may be traced back with certainty through a period of some two hundred years or more of Tonguese history. Well established facts link his name with that borne by a long line of lordly ancestors, some of whom wielded a regal authority, similar to his own, over the entire islands included in the Friendly group. In no nation in the world is the pride of noble birth more strong than in the Friendly Islands; and although without any written genealogies, they are very careful to maintain a correct traditional knowledge of the descent of their nobility. These traditional pedigrees may be all the more safely relied upon, because of the strict separation existing between the chieftain families and the *tuas* or common people.

173 175 643 [124] It would be an unprofitable thing to string together, on our pages, the genealogical credentials of King George. Suffice it, therefore, to say, that the writer has now before him a MS. compiled by a native well versed in such historical matters. It is closely written, and extends over seventy pages; and from it we gather the most indisputable evi-

dence of the present king's regal descent. In addition to this, the king himself, on one occasion when supping at the Mission House, gave the following account of his title to the sovereignty of all the islands. Having told the king that the Romish priests were anxious to advance the claims of the Tuitoga to the kingdom, and that they considered him as a mere usurper, he proceeded in substance with the subjoined statement.

It was no doubt true that, many ages since, the Tuitogans—as the name, Tonga-King, imports—were the kings of the land; but the royal blood became contaminated by the illicit connexion of one of their line with his female slaves, by whom he had several sons. When, therefore, the sons of these low-bred women came into power, they were despised by the people, and their assumption of authority led to national anarchy and oft-repeated assassination. Ultimately the right of the Tuitogans, to the exercise of supreme government, was not only annulled by conquest, but by their own abnegation of it. This they did on condition that they should enjoy certain sacred honours and immunities, in perpetuity, both from the ruling chiefs and the bulk of the people; whilst on their part they solemnly engaged never to intermeddle with the political administration of the country, or even in its civil affairs.

Kau-ulu-fonua-fekai, the last Tuitoga who was king of the land, was so disheartened in consequence of the murder of his father, Takalaua, that, after pursuing the assassins to the distant island of Uvea to no purpose, he returned to Tonga, and resigned his kingdom to his younger brother, Monga-Motua, whom he appointed Tuihaatakalaua. He,

643 in return, engaged to maintain and defend the
173 Tuitoga, for ever, in a sort of sacred or priestly state.
Kau-ulu-fonua-fekai was induced to take this step because his brother was born of a chief woman, and was thereby screened from popular insult. The grandson of Monga-Motua, named Gata, succeeded to the throne with the title of Tuikanokubolu, which name has distinguished the sovereigns ever since. Then followed in succession Gata; Ata-mata-ila; Mataele-tua-biko; Mataele; Maafu-o-tuitoga; Tubou-lahi; Tui-hala-fatai; (who was King when Captain Cook first visited the islands;) Maca-liuaki; Tubou-moheofo; (a female sovereign;) Maafu-limuloa; Tubou-lahijii; Mulikihaamea; and Mumui.

175 The son of Mumui, Tukuaho, the fourteenth in
643 succession, next ascended the throne, and was a
682 brave but exceedingly cruel man. He was the
grandfather of the present king, and was assassinated, out of private revenge, by a chief called
[668] Tubouniua. His death became the signal for a
general struggle after power. Ulukalala (the Chief
175 Finau of Mariner's Tonga Islands) was no doubt a
634 designing, murderous rebel, who took advantage of
643 the king's death to raise himself from a second-rate chieftainship in Haabai, to be the first in power
there, and also in Vavau. He likewise embroiled
[669] Tonga in a civil war: nor was he scrupulous as to
the means by which he gained his purposes. Finau
thus held Haabai and Vavau, for a time, under his
sway; at the same period a chief, named Takai,
643 strove to get supreme power in Tonga. In the midst
of this confusion, Tubou-Malohi, the eldest son of
Tukuaho, ascended the throne of his murdered
[669] father. His reign was very brief; for his subjects

continually made war upon him. In 1812, probably, 643
he was succeeded by his younger brother, [669]
Tuboutoa, who reigned only eight years. From
1820 to 1826 there was no king; but each chief
ruled in his own district or fort.

King Josiah Tubou of Tonga, whom King George 643
succeeded, was his father's uncle. He became a 177
Christian professor in the year 1826, under the 797
instructions of one of his own men, named Lagi,
who, about that time, returned from Tahiti with
two Teachers from the London Society's Mission
there, appointed to go as Christian pioneers to
Fiji. After a somewhat dubious course of religious
profession and experience, Tubou became truly
awakened to a concern for his soul in the year 1828,
and was then exposed to a severe persecution from
his heathen friends. In a variety of ways they
barassed and perplexed him in his government,
until at length affairs assumed a very serious
aspect. The king apprehended a rebellion, and [669]
was actually prepared to secure his own life, and the
lives of the Missionary families, by a flight to some
other part of his dominions. It was not, however,
until the year 1830, that the king was received into
the Church of Christ by baptism. As a governor, [157]
he was mild and unassuming in his manner. Indeed,
his extreme anxiety, to please all parties, led
him to adopt a supine and uncertain policy, which
laid him open to the severe criticism of friend and
foe. The Missionaries, however, had no just ground 643
for regretting that he never adopted strong and 797
coercive measures toward his heathen relatives and
countrymen. He acted upon the principle of toleration,
and left the adoption or rejection of the
Christian faith, to the free and voluntary choice

643 797 of his subjects. That being the case throughout the entire progress of religion in these islands, its perpetuation and purity may be more confidently looked for than if it had won its way under the auspices of political power and terrorism.

643 *The king died November 18th, 1845.* Upon his death-bed he signified his desire that George Tubou, already King of Haabai and Vavau, should also assume the government of Tonga, as the lawful heir of Tuboutoa. There was another chief, called Shadrach Mumui, whose relationship to the king gave him a rightful claim also. King George expressed a wish that the preference should be given to Mumui; but the choice of all the people, and the unanimous voice of the chiefs, fell upon himself. The assertions, therefore, of Romish priests, of the noted Commodore Wilkes, of the United States navy, and of some of the commanders of our own English navy, as well as that of France, that the present king is a usurper, and that he has ascended the throne of Tonga by fraud and sheer force of arms, and simply from motives of selfish ambition, have no foundation whatever in truth.

[797] Some of the Missionaries were present at the inaugural ceremony, which took place, according to the usual custom, at Bagai, in Hihifo, a small village, but a place of much note in the days of heathenism. The day appointed was the 4th of December, 1845; and, accordingly, the chiefs from various parts of Tonga, Haabai, and Vavau, assembled in state. A few of the Tonga chiefs were still Heathens. Among these were Nuku, Maafu, Tubou-leva, Tugi, and several others; but all parties appeared to approve heartily of the measure. The company was select. None were allowed

to go near, in order to stare, or to walk about. 643 To prevent such conduct, a Fijian, dressed, and blackened, according to the custom of his country, walked to and fro as the guard of the ceremony, armed with club and spear. The day was very fine, and the gathering of the noted politicians and warriors of the land, under the magnificent trees, which have stood for ages on the sward of Bagai, presented a most interesting sight.

The ceremony consisted simply in publicly calling out the future official title of the king, in a *kava*-meeting; that is to say, a meeting where a preparation of kava-root is diluted and drunk by the persons assembled, according to certain well-established rules of etiquette and precedence. 643 276 574

Two chiefs sat, one on either side of the king elect. These were two of the *matuas*, or "fathers" of the land. Their office was to relieve the king, and to act on his behalf. The names of the officiating chiefs were Motua-buaka and Lauaki. The others ranged themselves on either side, in order of rank, and forming a large circle, outside of which, and in front of the king, the bulk of the commoners were seated. The kava being prepared, several chiefs addressed the assembly, before it was served out. Afterwards Motua-buaka delivered an oration explaining the important object of their assembling. The king then addressed them also. Immediately he had finished, his kava was poured into a dish; and then Motua-buaka proclaimed aloud that that was the kava of Taliai-Tubou Tuikanokubolu. [565] [537)

When all was over, the king, and most of the company, adjourned to the house of God, where portions of Scripture, suitable to the august occasion, 643

643 were read, and the Rev. John Thomas preached, to a deeply-attentive congregation, from 2 Sam. xxiii. 3, 4.

It is difficult to fix with certainty the age of the
643 present king. He is supposed to have been about
648 ten years of age when the ship, "Port-au-Prince," was captured at Haabai, in the year 1806; so that when we first saw him in 1846, he would be about fifty years old. He was a witness of the massacre of the ship's crew; and, in company with several other lads, went on board during the *mêlée*, when, curious to examine the foreign ship, they descended into the lower hold. Meantime, those above having broached some brandy casks, a wholesale destruction of water and oil butts commenced. A large quantity of oil was on board, which rapidly filling the lower part of the ship, where the boys were groping about in comparative darkness, they narrowly escaped being drowned, or smothered, in the unctuous cargo. It was with some difficulty that the future monarch was rescued from an inglorious fate.

643 When a few years older, the restless and intrepid spirit of the young chief led him to long for a tour through foreign parts. To his boon companion of those days, (Peter Vi,) who has for many years been an able and faithful Assistant Missionary, he secretly communicated his intention of seizing the first opportunity that presented itself for a voyage of discovery to foreign lands. The intention, however, was not carried into effect. Other, and nobler, employments fell to his lot, among his own people, than would have been his share had he stepped on board any South Sea whaler, especially in those lawless times. The country
[669] was torn by intestine wars; the fortunes of his own

royal line had to be retrieved; and the permanent 643
peace of the country could only be secured by the 669
bold suppression of upstart claimants to power. To accomplish these purposes, the youthful chief addressed himself with impetuous valour and daring. Possessed of great prudence and undaunted courage, accompanied by a physical strength before which all his antagonists quailed, he speedily multiplied his partisans, and gained immense influence. His name, or presence, was a host in itself in every battle, and none of his opponents could long withstand him. There are but few of the old chiefs, now living, who have not measured their strength with his in war, and been made to bite the dust; but all his conquests were accompanied by a liberal and magnanimous policy toward his enemies; so that he laid the foundation of his government not only in the fear but in the affection of his Chiefs and people.

Such were some of the antecedents of the Chris- 643
tian king, whose return in state from Vavau we had the pleasure of witnessing, as already described, and whose personal congratulations and good wishes, upon our safe and timely arrival, went far to knit our hearts, more firmly, to the sacred Missionary work, for which we had come to these "uttermost parts" of the earth.

The day after our interview was the holy Sab- 643
bath. Never before had we spent such a blessed 797
Sabbath. Nukualofa chapel was densely crowded. 794
The king and queen, and a large number of the principal chiefs of the land, were there. We felt considerable disappointment, in one respect, at
the sight before us. With the exception of their [177]
majesties and about ten other persons, no articles [291]

643 of European clothing were worn by any of the
797 people. It was evident that very little advance
794 had been made, in these matters, upon the former
[177] habits of the country. We were almost over-
[291] powered, also, by the sickly odours of scented oils,
with which most of the worshippers were plenti-
[302] fully anointed. It sparkled on the hair, and trickled
down the bare shoulders of old and young, to our
great disgust. But notwithstanding this drawback
to our pleasure, we certainly felt it "good to be
there." The responses during prayer were united
[796] and hearty; the singing was by no means wanting
in good harmony,—a great advance upon that of the
New Zealanders,—and the sermon was listened to
with profound attention. At the close of the dis-
course, Mr. Thomas, the officiating Missionary,
called upon the king to pray. This he did with
[782] much pathos and power, until his feelings quite
[781] overcame him, and a general outburst of weeping,
and warm "Amens," relieved the emotions of the
large congregation. We understood very little of
the language; yet we felt that there was here no
hypocritical or fictitious show, but the genuine and
unsophisticated evidences of a simple and earnest
religion.

797 The lamented death of the Rev. Francis Wilson, at Vavau, rendered it advisable that his loss should be supplied as soon as possible; and we therefore prepared to advance another stage on our long voyage. A few days happily spent in Nukualofa and the neighbourhood, in observing the native habits, and in acquiring a knowledge of the more simple elements of the language, prepared us to face once more, with cheerfulness, the troubles of sea life. Our final destination was now only about

two hundred miles distant, and the ship's course would lie through clusters of islands, the sight of which would be an ever-changing source of pleasure. 797

We touched at two places only on the way, and we shall therefore reserve for future pages any detailed description of the numerous islands we passed. Haabai is the general name given to the first extensive range to the N.N.E. of Tonga; and at one of the group, called Haafeva, we anchored before the sun had set on the day we left Nukualofa. Our object in doing so was to land the usual annual supply of stores for the Rev. William Webb, the resident Missionary at Tugua, another island distant eight miles from Haafeva. There being no anchorage whatever at Tugua, all stores, &c., could only be obtained by way of Haafeva, after being transhipped to native canoes. 797 504 133

Mr. Webb's sphere of labour was a very solitary one. Remote from the track of all foreign vessels, and separated by a rough and dangerous part of the ocean from all his Missionary colleagues and their families, Mr. Webb, continued his faithful and blessed toil upon Tugua and its adjacent islands, for seven long years. A noble example his of self-sacrifice and of sacred devotion to his great Master's service. Truly, bright will his crown be when decked with the memorial of the scores and hundreds of converts around his lonely habitation who were the fruit of his untiring ministry. 797

With none of the Missionaries was our own lot so remarkably interwoven in after years as with that of this excellent man. Together we looked death in the face, and were almost miraculously saved from drowning; and at a still darker and sadder time, amidst the wild tramp of fierce warriors, and the rattle of musketry, this beloved and useful Missionary lay helpless in the writer's arms, and breathed away his spirit into the hands of his Redeemer. The first of these events may most conveniently be related here; and, for the sake of perspicuity in the narrative, we shall speak *in propriâ personâ.*

On the 8th of July, 1847, the Mission brig "John Wesley" was anchored at Haafeva, having on board the Rev. Walter Lawry, the General Superintendent of the Missions. We were bound for Tonga with several of the Missionaries on board, there to hold the usual Annual Meeting for deliberation in regard to the affairs of the Mission. Shortly after the ship anchored, Mr. Webb came on board to receive his English letters, and to make the necessary arrangements for obtaining his stores. I had been engaged, during the day, in reading on deck the autobiography of Mr. John Gough, the noted lecturer on total abstinence. The book was entitled the "Hand of Providence." A few minutes before sunset Mr. Webb prepared to start in his canoe for Tugua. I signified my intention to accompany him to his station for the night; and, pushing the little volume into my top-coat pocket, intending to finish its perusal on shore, I took my seat in the canoe. There were in it five natives, Mr. Webb, and myself. Soon after leaving the ship the sun set, and darkness, as is the case in tropical climes, set rapidly in. By the time we had gone about four miles, it was so dark we could see nothing but a glimmering light from the brig. The islands were shrouded in darkness, and as we advanced the wind rose high, and the sea became

797

rough. A premonition of evil seemed to come upon both the natives and ourselves. They plied their paddles in silence, interrupted only by the quick exclamations of the steersman, as he gave directions to meet, or to avoid, rapidly the more threatening waves. Giving a word of caution now and then to our well-trained crew, we sat in momentary expectation of some disaster. The canoe laboured heavily in the sea, and there was an evident probability that the outrigger would fly up, while glancing from the top of one wave to another, and so overturn us altogether. Suddenly this very calamity happened, and in another instant we were struggling in the sea. In turning over, the outrigger came down with such force upon the surface, as to tear asunder all the lashings, by which it was bound to the gunwale of the canoe, and thus our condition was made, apparently, a very hopeless one. Being able to swim, I was immediately upon the surface, and answered the calls of the men; for, in the darkness, this was the only mode of recognition. My companion, Mr. Webb, however, was missing. Instantly the natives dived, and groping about under water, happily succeeded in seizing him just in time to save his life. His leg had become entangled in the gear of the buoyant outrigger, so that he was prevented from raising his head to the surface. A few minutes more and he would have been drowned. But this circumstance, which almost cost him his life, was by God's blessing made the means of safety to the entire party. Had the outrigger been lost in the darkness, it would have been impossible to do anything with the canoe itself, but with it it was just possible the hull might again be righted. At first, indeed, the canoe-men proposed to abandon the wreck, and swim for the nearest island. We well knew, however, the utter impossibility of our swimming four miles in such a sea. Accordingly, clinging to the rolling hull of the canoe, and finally getting, with great effort, upon the top, I entreated the men, for their own sakes and ours, to give up the idea of swimming, believing, as I did, in the utter hopelessness of the attempt. I told them, in few words, that we were probably lost, but that there was one chance for us, if we could but attach the outrigger to the canoe, and manage to right it. They saw the force of our representations, and, commending ourselves in silent prayer to God, the brave men set to work with noble resolution. The task was truly a difficult one. The canoe was bottom upward; the sea was breaking over us every moment; the night was very dark and cold; and we knew also that the neighbourhood abounded in voracious sharks. The lashings of the outrigger had to be passed through small holes in the gunwale, which, of course, was buried under the surface of the sea. Every minute seemed an hour, and for rather more than an hour the struggle for life was kept up. Although we relieved ourselves sometimes by clinging to the ends of the canoe, and partially assisted our swimming by placing the broad blades of the paddles under our chests, yet both Mr. Webb and myself became much exhausted. One man then went to his assistance, and another came to me. I begged him to tear off my top-coat, so as to lighten me; but this could not be done. Finding my strength giving way, I told the young man to leave me and shift for himself; but his answer was, *Ikai* *kabau te ta mate, te ta mate fakataha be,* "No; if we die, we shall die together." I remember taking one long, sad, and, as it seemed then, last look toward the glimmering light from the brig. The thoughts of a whole lifetime appeared crowded into that one moment. Images of a beloved wife and child, and of distant kindred, flashed through the mind with the vivid speed of lightning, and then there was a quick, but solemn and hopeful, look into the future. I cannot say that any of us had fear. We felt, and so did our faithful and exhausted crew, that eternity was very near; but we felt that God was our refuge and strength. Few were the words spoken, and these were either words of prayer, or ejaculations of hope and encouragement to each other. At length the temporary lashing of the outrigger was completed, and not a moment too soon, for the cold was rapidly numbing our energies. Three different times the canoe was righted; but, being water-logged, the waves as often rolled it back again. One more desperate effort was made, and Providence kindly blessed it. A lull in the sea enabled us to get a little water out of the canoe. One man then got in and baled with all his strength. As the canoe rose, another got in; and thus, one by one, the entire party regained a place in the bottom of the canoe. By this time we had been drifted far out to sea, by the strong current which sets between those islands: so that it was not until after five hours of exposure and toil that we reached the welcome shore. Dreadfully exhausted, but with hearts glowing with gratitude to God our great Deliverer, we entered the Mission premises, and knelt down together in praise and prayer. Never, before this wonderful deliverance, 797 had I seen so much force and beauty in those lines of the poet,—

"With faith I plunge me in this sea;
Here is my hope, my joy, my rest;
Hither, when hell assails, I flee;
I hide me in my Saviour's breast.
Away sad doubt and anxious fear,
Mercy is all that 's written there.

"Though waves and storms go o'er my head;
Though strength, and health, and friends be gone;
Though joys be wither'd all and dead;
Though every comfort be withdrawn;
On this my steadfast soul relies,
Father, Thy mercy never dies."

Singular enough, a similar accident happened to the same canoe, three weeks later, and in nearly the same locality. Being nearer, however, to the shore than before, the men abandoned the ill-fated vessel, and reached the beach in safety. Some months afterwards we heard that the remains of the beautiful *tafaaga* were cast upon the shores of one of the Fiji Islands, distant from Tugua about four hundred miles.

Our first landing at Tugua, July 3rd, 1846, was effected under more cheerful circumstances than those just described. Here, indeed, it was that we opened our ministry, among the Tonguese, by reading the morning prayers, and the Scripture lessons, in their own tongue. Mr. Webb afterwards interpreted a short discourse delivered in English.

Upon being pressed by our kind friends to remain a few days, we permitted the "Triton" to sail without us for Lifuka, the next calling station. Mr. Webb made arrangements to take us forward

in a *kalia*, in time to overtake the brig before its 797
final departure for our own station at Vavau. We were not sorry to part company, even for a few days and nights, with the Egyptian plagues on board the ship. Since coming into the tropics, [136]
musquitoes had added their forces to the legions of beetles already there, and the united venom of these insects made the time spent on board anything but desirable. We were also told that the kalia would run the distance to Lifuka in about three hours, whereas it would take the "Triton" nearly the whole day, if not more.

The time for embarcation came. It was our 797
first voyage in a native sea-going canoe; and we 501
were to be honoured by having, as *Eiki vaka*, [554]
(ship's captain,) the greatest man in Tugua. The blowing of conch shells, the beating of the *lalis* or great wooden drums, and the shouts of the gathering crew, threw the whole population of Tugua into a fever. And no wonder, for it is doubtful whether they had ever seen so many Europeans on their little sand-bank before; and, then, we had evidently gratified their pride by forsaking the Mission brig for their own swift kalia.

Once on board, we, too, became excited. Such a jabber of tongues we had never heard before. Up went the huge sail, down went the great steer-oars splashing into the sea, and away we shot like a racehorse. The breeze was strong. Every timber of the canoe creaked again; while the mast bent like a reed, and cracked in its socket as if it would split the deck in two. The whole affair seemed to be grand sport to the natives; but we might be excused, on this our maiden-trip, for taking a firm grasp of a rope, in the expectation that every moment

797 would see the whole concern topple over, or go down
501 bodily into the fathomless depths. Owing to the great rate at which we were going, the sea was like a hissing cauldron on either side of our course; and the kalia, instead of having time to mount over the smaller waves, cut its way right through them. The ladies were seated on the thatched roof of the deck-house. Suddenly, the canoe lurching heavily to leeward, the lashings of the thatch gave way, and, but for the quick movements of the crew, who laid hold of the occupants, one or more would have been thrown headlong into the sea. With the exception of this accident, we reached Lifuka safely in about three hours, having run a distance of thirty-eight miles.

501 There cannot be a doubt that the peculiar shape of the Tonguese kalia, and the arrangement of its large and single sail, are conducive to the attainment of great speed in ordinary weather. But in heavy weather and a rough sea, these vessels are exceedingly unsafe. They have, however, been known to live through severe and long-continued storms, chiefly owing to the fact that so long as they hold together, and do not upset, they cannot possibly sink, owing to the strong platform joining the hulls together. They are highly adapted for sailing close upon a wind. The formation, and position, of the sail enables them to go, at a good speed, within even three points of the wind; so that, in this particular, they have a wonderful advantage over all sailing vessels of European construction.

797 Remaining at Lifuka only so long as was necessary to land the Missionary stores, an agreeable run from thence, of about ninety miles, brought us at last to Vavau.

CHAPTER IV.

MISTAKES in the geographical distribution of the Friendly Islands—Extent of Polynesia Proper—Polarity of many of the groups—New Zealand probably peopled from Tonga—Tongatabu and its adjacent Islands—Haabai, or the Central Islands—Intermediate Islands of Huga—Late—Haafuluhao, or the Vavau Islands—Islands still further North—Native Tradition respecting Wallis's Island, or Uvea—The Friendly Islands a type of Polynesia in general —Varied developments of structure—Volcanic Origin of the Islands—Extensive volcanic agency in activity—Destruction of Fonua Lei in 1846—Captain Samson's account of a cloud of dust and ashes—Personal visit to Fonua Lei in 1848—Eruption in Niua Fooù in 1853—Destruction of Native Village and Chapel—Remarkable Incidents—State of the volcano in 1854—Native Letter—Sermon on the supposed site of the destroyed village—New volcano in Late—Volcano in Tofua—Formation of two new volcanic Islands in 1857—Upheaving of reefs—General conclusions—Classification of reefs—Dangerous reef-waves—Openings in reefs accounted for—Explanation of absence of Barrier Reefs in many volcanic Islands. 000

IT seems necessary, for the sake of clearness in our narrative, that we should now give a general outline of the geographical distribution of the Friendly Islands, considered as an entire insular system, and of some of their more prominent natural characteristics. More minute detail and description, where necessary, will be given, in our own personal reminiscences of residence, in the several distinct groups comprehended within the limits of Tonguese dominion. 121

The absence of correct information on these points has occasioned many gross mistakes, in the works of writers on Polynesian subjects; and has also led to serious errors in those maps and charts upon which the safety of navigators, in such unknown and dangerous regions, entirely depends. For example: it is stated by Dr. Russell, in his 121 114 114

114 very valuable and interesting work on Polynesia,
that "the Tonga, the Fiji, and the Navigator
Islands, are so closely associated, in regard to
position, and physical character, that it seems
impossible to assign any other reason why they
should not all be considered as one group, than
that they have been variously named by successive
visitors."* Now, it will be found that, in the
construction of many maps and charts, this opinion
has evidently been followed, because the whole of
these groups are covered, in many of them, by one
general designation. Whereas, by geographical
distribution, difference of language, and by various
[101] ethnological distinctions, they are as truly separate
nationalities, as are the inhabitants of the Grecian
archipelago, when compared with those of Orkney
or Shetland.

121 *Oceania* is now regarded, by geographers, as forming a fifth division of the globe. It includes the large islands, and extensive archipelagoes, in the Pacific, between the south-eastern shores of Asia and the western coast of America. This insular region is separated from Asia, by the Gulf of Martaban, the Strait of Malacca, the Chinese Sea, and the sea to the south and east of Japan; and from America, by the wide expanse of ocean, which is free of islands, between the western shores of that continent, and the most easterly parts of Polynesia. This island-world extends over about 6,200 miles of north and south latitude, and nearly 11,000 miles of east and west longitude. The land area has been computed at about 4,500,000 square

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[113] * "Polynesia: or an Historical Account of the Principal Islands in the South Sea, including New Zealand," by the Right Rev. M. Russell, LL.D., p. 241.

miles, and the population at not less than thirty 121
millions. These figures, however, must be taken under considerable reserve, seeing that no portion of the globe has been so neglected as this, in regard to those surveys and scientific explorations, upon which alone such computations can be founded with safety. This vast region has been, in recent years, distributed into five portions, called respectively, Malaysia, Micronesia, Melanasia, Australasia, and Polynesia. In some respects these divisions are well-defined and convenient, but, in the present work, we shall not strictly follow them.

By Polynesia Proper, we understand the numerous groups which lie within fifty degrees, on either side, of the prime meridian; and between the fiftieth parallel of south, and the thirtieth of north, latitude. We thus *exclude* the continent of Australia, and the whole of the large and numerous islands of the Indian Seas, and we *include* the islands of Micronesia, and Melanasia. This portion, then, of the insular system of the Pacific Ocean, will be found to extend over 7,000 miles in the one direction, and nearly 5,600 miles in the other. We call 101
the Friendly Islands "South-central Polynesia," 131
because, by drawing a semi-circular line through the southern portion of the region indicated, starting from the Ladrone Islands in the west, to the extremity of the Paumotu group in the east, the Friendly Islands will be found lying, about midway on the line, between 15° and 23° south latitude, and 173° and 176° west longitude.

Like most of the smaller archipelagoes of Poly- 133
nesia, the Tonga Islands trend in a direction from north to south, indicating, beyond doubt, a striking polarity in their structure, although this is still

133 more marked in some other groups, such as New Caledonia, and the New Hebrides.

174 [131] It will also be observed, that the Tonga Islands are the nearest of any to those of New Zealand, from which they are distant about one thousand miles. Hence, it has generally been concluded, that the islands of New Zealand were peopled from thence: a supposition that is strongly borne out, by the close affinity existing between the physical character and habits of the inhabitants, and by the correspondence of their language. Native tradition in New Zealand, indeed, declares, that the first inhabitants arrived from the northward, in two separate canoes, and at a considerable interval of time. The later voyagers are said to have become assured of the presence of their friends in the island, by discovering, on the shore, the beautiful red feathers of the taviki, a bird whose tail feathers are much esteemed by the Tonguese, and others of the South Sea Islanders, in making head-dresses, and in the decoration of mats.

131 The Fiji Islands lie to the westward, and W.N.W. of the Tongan. A distance of about two hundred miles of clear sea separates their nearest points of approximation. The Navigator, or Samoan Islands, lie to the north and by east, at a distance of about four hundred miles. There are, however, a few isolated islands, tributary to Tonga, lying midway on the direct track of navigation. In an easterly direction, the nearest island, to the Tongan group, is that of Niue, or Savage Island, distant about one hundred and sixty miles.

101 [133] It will be seen, by a reference to the chart, that the Tonga Islands comprehend three principal and well-defined groups. Fifteen of the islands rise to

a considerable height; thirty-five are moderately 101
elevated; and the rest are low. The three divisions [133]
have generally been known as the Tonga, Haabai, 101
and Vavau Islands. The latter group, however, is 103
frequently called by the natives Haafuluhao.

The Tongan group contains Tonga, the chief island, from which the group is named, and which, by way of distinction and eminence, is most generally called Tongatabu,—Tonga the Sacred. Next in importance are the islands of Eua, Eueiki, Bagaimotu, Atata, Fafa, and a goodly sprinkling of smaller and uninhabited islets. With the [133]
single exception of Eua, none of the Tongan group reach any considerable elevation.

The Haabai Islands are separated from the Ton- 131
gan, by about thirty miles of clear sea at their 133
nearest points, from whence they extend northward over a distance of seventy miles. The whole group is intersected by alternate reefs and deep sea channels, which make the navigation both intricate and dangerous to strangers. They are all of low elevation, with the exception of the volcanic islands of Tofua and Kao. Lifuka, Haano, Foa, [103]
Lofaga, Mougaone, Uiha, Fonualoa, Uoleva, The Otu-Tolu, Nomuka, Haafeva, Tugua, Fotuhaa, and the two islands already named, are the principal included in this group.

Between Tonga and Haabai there are also two [103]
high islands, called Huga Tonga and Huga Haabai. They lie about twenty miles to the westward of the usual course from the one group to the other: and they are separated from each other by a deep sea channel of about one mile and a half wide. They [136]
give clear evidences of volcanic origin, and are haunted by innumerable flocks of sea-birds. Access

131 to these islands being extremely difficult, owing to
133 the precipitous nature of the coast, and lying also,
as they do, very much to leeward, they are uninhabited, and are but seldom visited by the people.

502 In 1851 the following incident occurred in
731 connexion with this locality. Vakajuiola, a brother of the late King Josiah, of Tonga, with a number of his people, was on a voyage from Haabai to the former island, when a severe storm overtook them. It was late in the day, when they bore away before the gale, expecting, if the wind continued, and the canoe held together, to be driven to the Fijis. The storm, however, rapidly increased. The large sail was torn into shreds; and, owing to the heavy sea, it was momentarily expected that the kalia would part in sunder, and consign the sixty persons on board to a watery grave. Providentially, the vessel was driven straight between the two Hugas, and there it did indeed part in sunder, and become a total wreck. Not a single life, however, was lost. Some gained the shore of the one island, and some that of the other; but all, with great difficulty, effected a landing, and scrambled somehow to the summit of the cliffs. Here they remained for several weeks, subsisting upon cocoa-nuts, birds' eggs, and any edible roots they could find. Starvation at length stared them in the face. Meanwhile it was resolved, by some means or other, to construct a small canoe, or *bobao*, in which one of the party should attempt to paddle his way to Tongatabu, a distance of about forty miles, for assistance. By the aid of one plane-iron, mounted as an adze, a small *bobao* was made, in which a native Teacher embarked on his perilous undertaking. He reached our Mission

station at Hihifo, in Tongatabu, in safety, but 502
greatly exhausted; and from thence canoes were 731
immediately dispatched for the rescue of the
sufferers, all of whom were safely brought away.
The first escape, and subsequent endurance of
suffering, on the part of the castaways, was all
the more remarkable, because a goodly number of
them were women. But it may be here remarked, 481
in passing, that Tonguese women are quite as clever 147
and expert in swimming as are the men; although,
of course, their physical powers would not enable
them to hold out so long as those of the sterner sex.

Leaving the Haabai group, and proceeding still 131
to the northward, another volcanic island is met 133
with, called Late. This island lies in the same [103]
parallel of distance as the two Hugas, from the
main chain of islands, and is therefore considerably to the westward. It occupies a position about midway between Haabai and the Haafuluhao, or Vavau group. It also is uninhabited, but it is an island of considerable resources, and it is frequently visited by voyagers proceeding between Tonga and Fiji. In making a final start for the latter islands, Late affords a good point of departure for the native navigators from Vavau. The nearest of the Fijis lie almost due west from thence, and Late, being a lofty conical island, is visible from a great distance.

The Haafuluhao group is the most variegated
and beautiful of the Friendly archipelago. Of the
islands which compose it, Vavau is the largest and [103]
most important. Then come Bagaimotu, Falevai,
Niuababu, Huga, Oloua, Koulo, Ofu, Ovaka, and a
number of islets, chiefly lying to the eastward, in
close proximity to each other.

Stretching still further to the north and east, we 131
meet with Toku, Fonua Lei, Niua Tobutabu, [103]
Boscawen's Island, and Nuia Foöu. These latter
islands have separate governors or kings, who [634]
administer affairs without any regular oversight
from the chief government in Tonga. Neverthe-
less, they are thoroughly tributary, and are under [619]
the control of the Tonguese sovereigns, whenever
necessity arises, or opportunity serves, for inter-
communication.

If native tradition is to be credited, the govern- 173
ment of Tonga, at one period of its history, ex- 619
tended as far as 13° 30′ south latitude; viz., to 101
Wallis's Island, which, in the native language, is
called Uvea. Indeed, that island is said to have
been peopled from Tonga; but in what way there
is nothing to show. The obvious similarity of [174]
language seems to justify this tradition; even
although great, and apparently arbitrary, changes
have been made in the meaning and use of words
common to the vocabularies of both. At present 619
Uvea is within the range of the Friendly Islands 101
District Missionary operations; but it does not, in
any way, acknowledge the supremacy of Tonga, and
therefore we do not regard it as forming any portion
of King George's dominions.

Within the comparatively circumscribed limits 133
here traced upon the bosom of the Pacific, we possess numerous and diversified examples of its peculiar insular system. We have, in the Friendly group, islands of varied dimensions, and in every stage of development, from the isolated coral block, rising abruptly in mid ocean, to form, most likely, in process of time, the nucleus of a future island, to the most perfectly developed and primitive of the

Plutonic formations looming grandly and loftily over a wide sweep of waters.

We have no hesitation in averring, with reference to the geological formation of the islands, that many of them must belong to very modern times, and that they have been indebted for their existence far more to volcanic causes than to the labours of the coral polypes. Speculators, having scanty data for their theories, have asserted that all have been built up from the ocean bed by the labours of these marine masons. But this idea must be abandoned in the presence of such facts as those we shall shortly adduce. Some of the islands are almost level with the sea, while others are hundreds, and even thousands, of feet high; though, on the summit of the latter class, masses of coral are said to have been found similar to those at the water's edge. It has, therefore, been well observed, that "as the animalcules which raise these submarine habitations cannot live above high water mark, it is manifest, either that the Pacific has sunk to a lower level, or that the several islands have been raised by an expansive force acting from beneath. There can be no doubt that the latter agent ought to be assigned as the true cause of the phenomenon." That it is so, we now proceed to prove, both with regard to the high islands, and in the case of those also that are usually classified as corallines. During a space of only fourteen years, dating from the year 1845, there have been, in the Friendly Islands, vast and active developments of volcanic agency, most of which we have ourselves witnessed.

Early in 1846, the island of Fonua Lei, (Ivory-land,) was laid in total ruins as the result of a terrific eruption. The signs of its coming were

133 long continued and unmistakeable. The scanty
population, living on the adjacent island of Toku,
133 were able, therefore, to make their escape from the
166 vicinity of the awful conflagration. Their principal
gardening grounds lay upon Fonua Lei, and these
were first of all deserted. But finding too scanty a
subsistence upon Toku itself, and dreading, from
the frequency and force of the earthquakes occurring, some sudden outbreak, the people removed,
in the course of the year 1845, to a portion of land
assigned them by King George in the island of
Vavau. The departure did not take place too soon,
for the eruption broke out in the beginning of the
133 following year. Upon our arrival in Vavau in the
month of July, and for many months afterwards,
we could look out from our windows, night after
night, upon the glare of the tremendous fires,
although at a distance from us of forty miles.

For several weeks prior to the eruption, earthquakes were unusually severe and frequent in the Vavau group; while very strange and terrific sounds were heard both before and after it took place. The inhabitants were thrown into a state of great alarm, for it appeared as if their own land would be involved in ruin. At the time of the catastrophe, an American whaling ship, commanded by Captain Samson, while on the way to Vavau, fell in with and passed through a thick and heavy shower of ashes and pumice-stone. He gave the Missionaries the following statement, and placed in our hands a bottle containing some of the dust and ashes that had fallen upon the deck of his vessel.

"At the time we saw the cloud it was a double-reefed topsail breeze from the north-east; but it was a beautiful, clear, starlight night. As we ap-

proached, it appeared like a squall; and as soon as 133
we entered, the eyes of the men on watch were blinded with fine dust. Captain Samson put the ship about; but being convinced that there was no land near, he again kept on his course. When the sun arose, the dust appeared of a dark red colour, rolling over like great volumes of smoke, and presented an appalling appearance. At eight A.M. it became so dark that candles had to be lighted in the cabin. At eleven A.M. the atmosphere began to clear a little, and the sun was occasionally seen. By noon we were clear of the cloud, being then in 170° 45′ West longitude, and 21° 2′ South latitude, having sailed through the shower of ashes at least forty miles." Captain Cash, of the ship "Massachusetts," got into the shower about the same time, though his course lay in the vicinity of Savage Island, probably sixty miles to the eastward of Captain Samson's position. This shower of dust also fell, in immense quantities, over the whole of the Vavau Islands, producing great damage to the vegetation and crops of the country.

We had no opportunity of visiting Fonua Lei, and 797
Toku, until the beginning of 1848. Our intention 133
then was to land and make a few personal explorations. Such, however, was the violence of the surf, breaking upon the blackened shores, that it would had been madness to make the attempt. We therefore sailed along the coast, as near as a due regard for the safety of the Mission ship would permit, while soundings were taken, and we narrowly examined the various points of interest with the aid of tele-
scopes. The scene was truly one of gloomy and 133
terrible desolation. While the day was beautifully clear and bright, the entire island lay before us like

133 a huge black charnel-house. Not a blade of grass, or the least semblance of either animal or vegetable life, could be discovered. The hills were riven into fantastic shapes, and their sides furrowed by black lava-streams. The level grounds appeared covered by an unbroken mass of hardened scoria. From numerous cracks, and miniature craters, volumes of smoke were still issuing; and the recurrence of sudden and lofty spirts, of what appeared to be steam vapour, suggested the progress of a subterranean conflict between the elements of fire and water. On the side of one of the rent hills we saw an extensive deposit of sulphur, the smell of which had reached us while yet at a considerable distance from the land. It was also evident that for several miles, immediately around the island, great changes had taken place in the sea-bottom. The water had shoaled up, in many places, where no soundings had formerly been found; and patches of sandy beach now appeared where none had previously existed. In short, the whole island was turned inside out, and had been so shattered as to have lost, in great measure, its original outlines. Everything had yielded to the irresistible rush of the volcanic elements, and the tide of fire had wrapped all living things in death or direst ruin. There were also clear evidences that the base of the island had been greatly extended, both by the overflowing of the lava-streams, and also by the sudden upheaving of the ocean's bed.

On the 24th of June, 1853, another dreadful eruption took place in Niua Foöu, latitude 15° 32′ South, and 175° 30′ West longitude. This island lies at a distance of about two hundred miles N.N.W. from Fonua Lei. It is in all respects of very peculiar conformation. Its aspect viewed from the sea is sepulchral and forbidding. Nothing is presented to the eye but huge piles of funereal rocks, belted round at their base by the white foam of the breakers. On landing, the paths are found to be black, the stones are black, and even the shrubs and trees, in the lower parts of the ravines and valleys, look black and dismal. In the higher portions of the island, however, the vegetation is rich and beautiful. A lake of pellucid and almost unruffled water occupies the centre of the island. This lake has never been fathomed, although the people have often made the attempt. The surface shines like a vast mirror; and its calm repose contrasts most strikingly with the turmoil of the outer ocean in the distance. The entire island, in fact, seems to be the circular ridge of an ancient and vast volcano. From its summit the observer looks down, on the one side, over stupendous cliffs, upon the lake, and over the swelling and restless sea on the other. The lake is about three miles in diameter, and there is no visible connexion between it and the sea. The water is excessively brackish, and no fish of any kind is found. The surface of the lake seems to be on the sea level, but the necessary observations to determine the point have never been made.

The scene of the destructive volcanic eruption referred to, lay over the finest gardening land in the island, through the whole of which the writer walked, during a Missionary tour, in 1848. It was highly fertile, and well cultivated. Eruptions, on a small scale, had already occurred on different parts of the island, even within the memory of some of the oldest inhabitants, but never in the district now doomed to total destruction.

Earthquakes, being common, did not generally

133 731 create much alarm among the natives; but, on the night of June 24th, 1853, one of long continuance, and dreadful severity, startled the people. It, however, passed away, and was succeeded by a low muttering sound as of distant thunder. About midnight another convulsive throe shook the entire island with greater force than before. That also passed away without any visible evil consequences. At two o'clock A.M. a third fearful convulsion of nature ensued, with most appalling and fatal results. The earth was rent open in the very centre of a native village. A small chapel was swallowed up, and the flames of a new volcano shot up high in the air, as red as blood; while the molten sea of lava, belching from the fiery gorge, so suddenly opened, swept houses, trees, and all living things, into one burning sepulchre. Before daylight an extensive tract of country was completely buried beneath a mass of liquid fire. The quantity of lava disgorged, in this eruption, must have been enormous. Ten miles of country, once covered with richest verdure, having been encased in solid rock, averaging from eight to fifteen feet in thickness.

The descriptions of this sad calamity, given to us both by Europeans and natives, only a few months after it took place, were such as might well justify the supposition they entertained on that dreadful night, that the last knell of time had been rung, and that the judgment of the great day was at hand.

133 One year after the eruption, the spot was visited by a brother Missionary, whose account we here transcribe:—"After breakfasting on a baked pig, prepared by the chief of the village that was engulfed, and who lost his whole family, we set off to

visit the craters. There is no crater where the village 133
was swallowed up, but there is one a short distance from it. There are upwards of thirty craters. I scrambled up the principal one; but the cinders, of which the cone is formed, were so hot, that I could not stay up a moment; nor could I bear the cinders in my hand for any length of time. The cinders are of the nature of coke and of burnt clay, and the lava is more like bitumen than scoria. I saw no metallic substance whatever on the craters or streams of lava. From the principal crater to the outermost one is a distance of six miles, with craters at certain intervals. The tide of fire flowed on to the sea; and the main stream is three miles wide from the lake to the ocean. The lake boiled like a cauldron; and when the principal crater was burning fiercely, all the others were so also; and when its fire slackened, the others did so simultaneously: an evident proof that the whole island is one vast fire, with a thin crust of earth upon its top."

Long after the more powerful action of the volcano had ceased, the waters of the lake were frequently disturbed by tongues of fiery flame shooting up through them, as well as from clefts that opened in the surrounding precipices. These phenomena were not infrequent, and they created great consternation in the native mind.

Marvellous was the escape of those who survived 133
the terrors and dreadful catastrophe of that fearful 731
night. Some were terribly scorched by the hot cinders that poured upon them as they ran. One man, while running, stumbled into a fissure of the ground, which suddenly opened at his feet; but recovering his footing, with great presence of mind, and a mighty spring, he flew off again, just in time

133 to escape from a jet of fire which shot up from the
731 very spot where he had fallen. Another, snatching up two of his children, and shouting to his wife to follow, made for an adjacent rising ground, where they found some shelter. His poor wife, however, perished. For a few moments she rushed after her husband, but evidently recollecting that there was still one of their children left in the house, she was seen to rush back again for its rescue. Alas! no sooner had she entered, than the flood of boiling lava rolled round the house, and it became their winding-sheet. Another, a little child, rushing headlong in terror to the hill, where a few of the people were elevated above the stream of death, stumbled over one of the steep cliffs overhanging the lake, and was supposed to have perished. A gracious Providence, however, had watched over the helpless little one. It was found two days afterwards, greatly exhausted, but still alive, suspended in the branches of a tree which grew out of the cliff side. Thus had it been saved not only from the fire, but also from being dashed in pieces, as it would have been, had it fallen to the bottom of the rugged cliff.

Elisha Tubou, the native manager of day-schools on the island, in a letter to the Rev. Richard Amos, referred in the following terms to the calamitous visitation: "I now make known what has happened to this land. On the 24th of June last, three dreadful earthquakes shook the island in the night. The earth then opened, and swallowed up a village. Twenty-five persons were consumed in the burning gulf, together with their dwelling-houses and chapel. Eighteen escaped to the mountains. A great part of the land is destroyed.

We all expected death, and prayed for the coming 133
of the 'John Wesley.' O, why did she not come? 731
All the people here are afraid of the wrath of God. [783)
Sinners have confessed and forsaken their sins. God has shown mercy as well as wrath; and nearly all the people meet in class."

It is not to be wondered at that a deep, and 731
wide-spread, religious awakening should have fol- 781
lowed the solemn scenes attendant upon the eruption; and the first desire of the survivors of the destroyed village, and, indeed, of all the inhabitants, seemed to be to escape from the presence of a power so mighty and destructive. Hence it was but natural that they should long for the appearance of the Mission ship, which was expected about that time on her usual annual visit. That vessel was almost the only link of connexion they had with adjacent islands; and, had it arrived at the time, it would have afforded them the most likely mode of transference to another country.

As soon as the cooling of the surface permitted any 731
exploration of the scene of the calamity, it was deter- 794
mined, by the chiefs of the island, to hold a religious 797
service, as near as possible to the supposed site of the overthrown village. Accordingly a large assemblage of people met, courageously yet solemnly, under the shadow of the largest volcano, then still in action. John Latu, the then resident Assistant Missionary, delivered on the occasion a most touching and impressive discourse from these words: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

After a considerable time had elapsed, the peo-

731 ple became more calm, and all idea of leaving their
794 home was abandoned. The state of the island
797 shows, however, that, at any moment, they may
be exposed to the recurrence of similar, and perhaps even more fatal, visitations. Under these circumstances, it is satisfactory to know that a large proportion of the people are genuine Christian believers, and that even the unconverted among the community have the fear of God before their eyes, and are under daily religious instruction and influence of one kind or another.

133 In the beginning of the year 1854, while the writer was residing at Lifuka, in Haabai, another new volcano broke out, with great violence, on the Island of Late, which lies in latitude 18° 35′ S., and longitude 175° 16′ W. Although several weeks elapsed before correct information reached us of what had happened, yet, on the night of the eruption, the loud roaring of the volcano was heard by us at Lifuka, distant from Late about fifty miles. From the shore of our island, an immense pillar of smoke was seen during the day; and at night, the fire of the volcano was distinctly visible from several of the islands that had the advantage of a higher elevation than Lifuka. The position
[797] of the island, and the direction of the prevailing
wind, carried the effects of the eruption more towards Vavau than Haabai; and these were thus briefly described by the resident Missionary, the Rev. George Daniel.

"We have lately had an eruption at Late. I do not know whether you in Haabai would see anything of it; but here we have had a most fearful smothering. The people say that the fall of dust when Fonua Lei broke out, was nothing when compared to this. The light of the sun was thoroughly obscured for many hours by the thick clouds of dust and ashes. The whole face of the country is blighted; and I am afraid that the crops will be greatly injured, if indeed they be not totally destroyed. The fine dust penetrated even into our closed houses to such an extent as to spoil our very meals." 133

Although frequented by the natives, Late had no resident inhabitants, so that in this case no lives were lost. As soon as it was safe to do so, the island was visited and explored. No streams, or reservoirs of water, were known to exist on the island, before this eruption; but the natives reported, on their return to Vavau, the formation of a beautiful fresh-water lake, at a considerable elevation on the mountain side. The central portion of one side of the mountain, (which reaches an elevation of two thousand five hundred feet,) was found to have been completely blown out, a fact which we ourselves subsequently verified; while many other changes of a minor kind had followed the outbreak.

The volcanic island of Tofua, in the Haabai group, is somewhat smaller in extent than that of Niua Foöu, but otherwise it has many features in common with it in appearance and character. It is in constant action, with more or less of periodical violence. A personal visitation of this island in 1853, when on Missionary duty, and while delayed for several days by stormy weather, afforded us ample time to explore it thoroughly. 133 797

Ascending, by a steep and narrow path, from the village of Manaka, the visitor passes through patches of the most enchanting tropical vegetation, (137) luxuriating under the cool shade of lofty forest trees. The ascent is toilsome; and, after passing upward for a considerable distance, the traveller emerges upon an expanse of open country, with little else upon it beyond a withered covering of coarse grass. Reaching, at length, the ridge of the land, the whole scene suddenly changes. The eye sweeps the entire circuit of the island, the centre of which is occupied by a circular lake, studded with a few small islets. The sides of the lake are most precipitous, and only admit of approach to the water at one or two points. The crater lies on the north-west part of the island. It has evidently been upheaved from the lake itself, inasmuch as it forms a promontory extending into its waters; while, beyond it, there is a continuation of the main ridge surrounding the whole. The space, between this outer ridge and the crater, has been partially filled up by deposits from successive eruptions, thus forming a valley of hardened lava and loose ashes and scoria. The summit of the crater is much lower than the height of the island. So low, indeed, that the observer looks down upon it from all points, and would, but for the smoke, be able to see into the crater to some depth. The smoke was dense and murky. It curled and twisted, most singularly, about the gaping mouth of the crater for a while, and then shot up high into the air, accompanied by a dull, rushing sound. There was no appearance of flame while we were there. But huge boulders of scoria, and blocks of stone, lay scattered all over the ridge, as well as far down the smooth and shelving ground running down to the seaboard. Some of these stones were almost of fabulous size and weight. They bore silent but certain testimony to the enormous power of those Titanic forces by which they had been hurled into mid-air, to drop miles away, from the crater from whence they had been disgorged.

While threading a way through the *débris* of ashes and stones, our attention was attracted by a jet of black smoke, issuing from a crevice in a rocky declivity, some yards below where we stood. We also became speedily and uncomfortably conscious that the ground beneath our feet was quite hot. Upon piercing it in a soft place with a walking-stick, a thin vapour was instantly emitted, while the point of the stick was coated with a black substance resembling coal tar or pitch. Nothing daunted by this, our companion, Bita Vi, a native Missionary, at once made his way, with difficulty, toward the smoking rock, carrying a stout stick in his hand, and declaring that he would scrape away until he obtained a light. The attempt, however, failed. The intensity of the heat, and the softness of the ground, compelled him to desist, and beat a retreat. We were not sorry at it. No valuable object was to be gained; and he might have come to grief by persevering in his endeavour. The discovery we had made was an important one. It was evident that the subterranean fires of the volcano were extending far away from the original crater, on the opposite side of the island; and it was equally clear that, in the event of any outbreak where we stood, the village of Manaka beneath must necessarily be destroyed. Our guides were evidently much excited by what we had witnessed. Upon returning, therefore, to the village, we strongly urged upon the people the duty of removing at

133 an early period, for safety, to one or other of the
[797] Haabai islands.

[166] For some months after this visit the signs of a coming rupture increased; and, by an express order from King George, the inhabitants removed from the island towards the close of 1851. At that period the waters of the lake were almost at boiling heat, and a large section of the cultivatable land was scorched up.

[797] But as no actual or serious eruption had taken place up to the close of 1855, at which time our residence in the islands terminated, it may fairly be supposed that the dreadful eruption of Late, during the course of the previous year, had given vent to the internal forces, so as to relieve the pressure from that particular locality.

Two more volcanic eruptions, of a different character from those already described, remain to be mentioned. They may be called oceanic volcanoes.
[724] In the year 1852 a large canoe was proceeding
[669] from Vavau to Tonga, carrying troops and arms, to join the forces of King George, in a war then raging, on the latter island. Those on board observed, a great fire to the westward of their course, when they were about half-way between the islands of Late and Tofua. Supposing it to be a ship on fire, they altered their course, and steered towards it. It soon became certain, however, that it was not a burning ship. The water was strangely agitated; and the fire evidently ascended from the sea itself. Greatly alarmed, and full of amazement, the crew again kept on the proper course. Immediately upon their arrival in Tonga, they reported what had been seen; but nothing further was observed until 1855. In that year the same singular

appearance was witnessed by the writer and by hundreds of the people of Haabai. The smoke of this oceanic volcano was seen for more than a week, and it then disappeared. Its bearing was to the N.N.W. from the centre of Lifuka, precisely in the direction where it had been first discovered in 1852. 133

Now observe. In the track which was taken by the Missionary ship "John Wesley," during her annual voyage through the islands in August, 1857, a new island was discovered, whose position answers precisely to the locality where the before-mentioned phenomena were observed in 1852 and 1855: The following is an extract from the captain's Journal:— [797]

"Thursday, August 6th, 1857.—Having left Tonga for Vavau the day previously, we at noon this day passed an island which has appeared above the surface of the sea within the last few months. The whole land, which is about sixty feet high, emits volumes of fire, smoke, and steam. Its latitude is 19° 15′ S., and longitude 175° 8′ W.

"August 19th.—At 11 A.M., got under weigh and proceeded through the reefs for Tongatabu. At 2.30 P.M., passed a small rocky islet, that must have been thrown above the surface of the sea by volcanic action. It has never been seen before this voyage, either by myself or any of the Missionaries on board, all of whom have sailed in this neighbourhood before. At 6 o'clock got out clear of the reefs to sea.

"August 27th.—At 1.30 P.M. came upon what appeared to be shoal water. Lowered the boat to sound, but got no bottom with forty fathoms. We are now five miles S.S.W. from the volcanic island we discovered on the sixth of this month. This discoloured water is caused by the stream of lava which has evidently flowed in this direction, as it is continued from this point up to its base. At 4.30 passed within a mile of the N.W. end of the island. Found it on fire all over. Shallow water running some distance from its S.S.W. point; otherwise, the land is bold and approachable."

In these statements, then, we have positive proof of the volcanic formation of two islands, one of which had at once assumed considerable dimensions. It will not fail to strike the reader, upon referring to the chart, that these two newly-formed islands stand nearly upon the same line of parallel with the main group of islands as the volcanoes of Tofua and Late, and at about an equi-distance between them. Also that the formative process, through whose agency they had at length been elevated so far above the ocean surface, had unquestionably been progressing during several years.

Many tangible proofs also of former volcanic action, in the shape of pumice-stone, and other materials, have been found buried deep in the soil, and have even been dug out of the solid coral rock, in the very lowest or most recent order of coralline islands. In the island of Lifuka, no part of which probably rises more than thirty feet above the sea-level, the writer has obtained beautiful specimens of pumice-stone from the solid coral underlying the alluvial soil. In Vavau, also, when digging and boring for water, which, unhappily, was never reached for want of necessary implements, similar evidences of volcanic action were plentifully met with, even at a depth of forty feet from the surface.

To the writer's mind, these facts afford convincing proof that the entire islands of the Tonga, or Friendly group, even the lowest of the so called coralline islands, are mainly of plutonic origin. That they form the summit or visible ridge of an extensive chain of submarine volcanoes cannot be doubted. It seems fair to conclude that to such agencies and processes of nature as we have been describing, accompanied by results so marked and peculiar, and occurring within the limits of a very few years, must be assigned the conformation, and even the existence, of the islands in bygone ages. How long a period has elapsed since the lowest of the islands have been thus formed, it is not for us to determine; but no geologist would carry the date back to a very remote antiquity. The case, however, is different with the loftier ones such as Tofua, Late, &c. These are coeval, probably, with the oldest structures of our globe, and are, so to speak, the great arsenals from whence, at the bidding of the Almighty Creator, new and habitable sections of the earth have sprung into existence in subsequent ages.

It may be said, however, that while the facts already noted sufficiently account for the origin and physical character of the plutonic rocks and islands, yet the question of coralline formations remains undisturbed. But we shall now proceed to show that such is not the case.

It is well known, to all voyagers in the Pacific, that, while navigating the Polynesian regions, the greatest care and watchfulness are necessary in order to discover and avoid new formations of shoals and reefs, that appear at short intervals of time. The very rapidity with which these changes occur, show

133 clearly that they cannot be the product of insect architecture.

There exists, for example, a long range of coral reef lying between the north-western extremity of the Haabai islands and the Vavau group. The reef extends over about twenty miles, and is two or three miles in breadth. The writer has often crossed this reef, when tacking from one group to another. But, according to the testimony of natives, and of European captains, who have more recently been there, the reef has shoaled up so much in various parts, that the sea now breaks upon it, even during a very ordinary storm, and it is no longer safe to traverse it in vessels of any considerable burden. It would be absurd to attribute this sudden and recent change to the labours of the polypes.

The coral reefs of Polynesia will well repay a little of the reader's further consideration; especially when we consider that most imaginative, and even romantic, pictures of them have been given, both by the pen and pencil of writers who have not had the means, or who have not taken the trouble, to acquire correct information on the subject.

These reefs may be classified thus:—First, there are those which rise in isolated blocks, and at remote distances from other reef or island systems. Secondly, those which occur in groups or chains, and trend in the same direction as that of adjacent lands. And, lastly, those which serve as barrier, or shore, reefs to the islands they more immediately encircle.

Like the islands themselves, the reefs, under these several classes, will be found in all stages of development. Some of them, within a certain limited depth, are crowned with forests of living coral, of all kinds, and in large masses. Others, again, having reached the surface, present only small and fragmentary specimens of the many varieties of coral. Isolated reefs are usually, but not always, of a circular form. When they have been upheaved to the low-water mark, they generally contain in the centre a lagoon of smooth water of varying depth; or else the interior becomes filled up with deposits of sand, and of coral, that has been ground to powder by the action of the sea. The circular form, and the interior bason, of these reefs is, to our own mind, conclusive evidence that they are not the product solely of insect labour, but that they form the crests of oceanic volcanic cones, whose action, and further upward progress and extension, has been checked by the eruption of the ocean, with a force superior to that of the volcano itself. Some of the reefs of this class are exceedingly dangerous to navigators. If they lie below the surface, at a depth of five or six fathoms, many minutes may elapse before any sign of their presence appears. But suddenly the sea swells above it in one huge wave, and, rising high into the air, it curls over and breaks with tremendous fury. This phenomenon is caused by the resistance which the sea meets with in its impact upon the abrupt and perpendicular walls of the reef beneath; and no vessel, however strong, if it should happen to steer upon the spot during the minutes of deceitful calm, could possibly survive the shock of those sudden reef waves.

The writer was himself nearly lost in this way, [797]
when voyaging in an open boat, accompanied by a crew of four natives, from Haabai to Tonga. The

133 797 proximity of such a reef in our course was known; but it was thought that we were steering in a direction sufficiently wide from its supposed locality. Nevertheless, a bright look-out was kept. The night was beautifully clear, with the moon nearly at the full. Leaning my head upon the gunwale, I was scanning the open sea in the distance. Suddenly I observed a peculiar swelling in the water; and had just time to shout, to the man at the rudder, to put the boat about, when a sound like rolling thunder saluted us, only some hundred yards in advance of our position. It proved to be the very reef we had been trying to avoid; and, most likely, had the night been dark or tempestuous, we should there have become food for the rapacious sharks. But to a gracious Providence we were indebted, on this occasion, as on many others of a like description, for turning aside the fatal hour.

133 Of the second class of reefs, viz., those which are found in groups, or in a continuous chain, it is only necessary to observe that throughout the Pacific, as well as within the limits of the Friendly group, they follow the same law of polar inclination, which so clearly marks the physical arrangements of the islands themselves.

Of the third class or shore barrier reefs, a few points of interest may be named. According to Mr. Ellis, the author of "Polynesian Researches," they are generally "a mile, or a mile and a half, and occasionally two miles, from the shore." We presume that his remark applies, more particularly, to the Society Islands. In Tonga the shore reefs do not occur at such great distances. Hence there [504] are none of those wide lagoons there, into which vessels may be steered, as into a harbour. The

anchorages for ships are generally *outside* the shore 133
reefs, but they are well protected by other and [504]
isolated reefs beyond. The shore reefs in the Friendly group very seldom exceed a distance of two hundred yards from the land, and these instances are rare. The average distance will be about fifty yards; but in many instances much less.

Another statement, made by Mr. Ellis, in refer- 133
ence to the reefs which came under his notice, will
not apply to those of Tonga, and of other parts of 114
the Pacific. He states that "in each of the islands, and opposite the large valleys, through which a stream of water falls into the ocean, there is usually a break or opening in the line of reef that surrounds the shore,—a most wise and benevolent provision for the ingress and egress of vessels, as well as a singular phenomenon in the natural history of these marine ramparts. Whether the current of fresh water constantly flowing from the rivers to the ocean, prevents the tiny architects from building their concentric walls in one continued line, or whether in the fresh water itself there is any quality inimical to the growth or increase of coral, is not easy to determine; but it is a remarkable fact, that few openings occur in the reefs which surround the South Sea Islands, excepting opposite those parts of the shore from which streams of fresh water flow into the sea."

Now, in none of the Tonga islands are there any streams of water flowing into the sea; and yet, various openings in the reefs to the ocean exist. This is also the case in other parts of the Pacific: and, indeed, there are few of the low-lying islands that can boast of even the smallest rivulet of fresh water. We must, therefore, seek for some other explanation of the existence of these deep-sea channels. To our own mind the simple, and most natural, explanation would be, that, wherever a weak part in the barrier reef has presented itself, there the sea has made an inroad, breaking down its wall, and gradually deepening the course it has so formed. It no doubt does so occur, under Providence, that some of these gaps face those indentations of the shore from whence flowing streams debouch into the sea; but as there are so many exceptional cases, no satisfactory argument can be based upon that circumstance. Indeed, it is well known that similar openings occur in reefs which do not surround any land at all.

It is also remarkable that in many of the more elevated volcanic islands, no barrier reef exists. Such is the case at least in the Friendly group. The question therefore naturally arises, Why should these reefs be found encircling the low islands, while they are not found also in the vicinity of the others? The simple answer would seem to be, that Divine Providence has so ordered it, that the lower islands, which require protection, should have it; but that where the height and greater solidity of others rendered such protection needless, there it should not be bestowed. But, granting that the arrangement must be resolved into the Divine will of the Creator, is there not some secondary and natural explanation of the fact, which may equally exhibit the wisdom and the power of God? We believe there is.

To us, the idea seems untenable that the polypes, by an instinctive intuition, shun the sturdy volcanic islands, while they hug the shores of the more tiny and exposed ones, that they may rear walls of safety around them. But if we adopt the theory already propounded, of a volcanic origin for *all* the insular systems of Polynesia, then a satisfactory solution may, we imagine, be found.

Supposing the fires of an oceanic volcano to have such force and impetus as to resist and overcome the quenching action of the sea, and that it progresses, until it not only reaches the surface of the ocean, but likewise throws up the solid basis of an island in its centre, is it not self-evident that just in proportion to the extent of the reef-circle, or, in other words, the ridge of the volcanic cone, and the dimensions of the central land so formed, will be its distance from the outer rim, or barrier-reef, formed by the conical ridge? And providing the volcanic process proceeds, as in the case of the new islands in Haabai, formed in 1857, until such altitudes are reached, as those which belong to the higher islands, does it not inevitably follow, by the laws of gravitation, that the original boundary of the volcanic cone shall be filled up and overflowed by the continuous streams of lava? Thus, instead of any barrier reef at all, the sides of these mountainous lands shall descend rapidly, and, indeed, perpendicularly, into profound depths of ocean. Such, in fact, is the condition of the coast of many of the Plutonic formations; and this we conceive to be the only plausible explanation for the absence of the usual coral belt.

To what extent, then, do we believe in coral architecture? or what is the peculiar position and vital work of the polypes? Our answer is, that, so far from building up the coral formations from the "deep abysses of the ocean," as stated by the most recent writer on "Coral, and the Coral Maker," 133 they only begin their life, and perform the functions assigned them in nature, upon the surfaces of those volcanic ridges which have attained an elevation such as suits their habits and organization; and that, even then, they are only *assistants*, and not *principal agents*, in the deposit of the coral rock itself. Did the polypes build up from the great depths supposed, evidence of the fact could be obtained. But all evidence proves the very contrary. In a "Report on some Islands and Reefs [113] in the South-western Pacific, by Captain H. M. Denham, R.N., commanding H.M. Surveying Ship 'Herald,'" we have the following important facts stated. Having landed upon and surveyed two extensive reefs, named by him the North and South Minerva, which lie nineteen miles apart, in latitude 23° 37′ 19″ S., longitude 178° 48′ 58″ W., and latitude 23° 56′ 22″ S., longitude 179° 4′ 16″ W., he proceeds to say:—"I obtained soundings, and brought up the bottom at nine hundred and sixty-seven fathoms, about midway between them. The greater part of this sounding consists of the shells of many microscopic species of *foraminifera*. It also contains several specimens of a *styliola*, abundantly taken everywhere in the Pacific in the towing net. Mixed up with the sand, there are a few fragments of dead slender *cellepora*, a piece of a *bulla*, one perfect and several imperfect plates of a *balanus*, and several minute detached crystals of smoky quartz, prismatic, and terminated by five-sided pyramids." Again: "On the way from Moala to Angau (Gau), I placed the ship alongside of the intervening reef Mumbolithe; and, by boats, determined its features and relative positions. It proved to be of coralline structure, awash at low

water, presenting an oval rim; the smooth pool within not accessible. Between this reef and the boundary reef of Angau (Gau), five miles and a half apart, I obtained soundings, (coarse white coral grit,) in seven hundred and fifty-three fathoms; each reef being so steep as to give no soundings in two hundred fathoms half a mile off." In other deep-sea soundings, between, and in the immediate vicinity of, reefs, the same results were obtained. These soundings prove the non-existence of coral formations at the depths named; and they also plainly indicate, by the presence of quartz rock, the existence of other formations of a totally different nature.

As to the surface structure of the coral bed, we can agree with the author of "Coral, and the Coral Maker," in so far as to express our belief, from observation, that "the coral animal does not *make* the coral,—at least, in any proper sense of the word. It grows, just as much as our own bones grow, and quite as independently of the will of the polype. All that has been said and sung, therefore, about the ingenuity of the little polype as an architect, about its industry and important labours, goes for nothing. It is really no more an architect than an oyster; and its coral-making is in no sort to be regarded as an act of labour."

Bringing, then, together, all the facts we have advanced, to what other conclusion can we come, than that the origin and development of the insular system of the Pacific Ocean must be attributed mainly, if not entirely, to the operation of volcanic causes? Considering, also, the number of vast changes that have been effected in the course of fifteen years, in one particular locality, it does not

133 appear improbable that, at no very distant period, these potent and active powers of nature may deck the bosom of that wide sea with miniature continents; or even that some of the great severed groups may become united, and form ultimately another division of the globe. Apart from mere speculation, it may be safely declared, that the necessary agency is even now extensively and actively at work, and it only waits the command of Omnipotence to do it.

There is no reason to suppose that the region of the Friendly Islands is the only one in the Pacific where these notable events are transpiring. Other parts of Polynesia would, if better known and explored, give similar results. And, unquestionably, as our knowledge of the various groups, and their inhabitants, increases and becomes more defined, additional evidences will be forthcoming, to illustrate and substantiate the position we have advanced, namely, that, in the Pacific Ocean, there is now actually going on a variety of changes, in the geological structure and condition of the "dry land," such as may be traced in all the primitive developments of our globe. There is, indeed, no finer or fresher field in the world than this for geological explorations. Merchants, hydrographers, botanists, and *savans*, of various orders, have reaped rich harvests of knowledge in Polynesia; but the patient and intelligent labours of the geologist are yet required. There are many important questions, respecting various phenomena in these distant and secluded parts of the earth, which can only be determined, and settled, by the facts which an able, and observant, geologist could collect and analyse.

Upon one point, however, we would in conclu-

sion, venture an opinion. It is the writer's belief that 133
there is a large excess of the *formative* over the *destructive* elements that are so ceaselessly operating among the insular structures of Polynesia. It can- 133
not, indeed, be matter of surprise that the sea has 134
encroached upon some of the islands, or that some of them should have been entirely swept away. When we remember how little above the sea-level many of them rise, and to what a sweep of ocean they are exposed, notwithstanding the barrier reefs which Divine Providence has thrown around them for protection, the wonder is that such instances have not been more frequent. In hurricanes, also, the sea generally rises far above its wonted level, and rushes with overwhelming fury upon the shore. Owing to this cause, several small islets have been swept away belonging to the Tonga group. One such case occurred so recently as the year 1847 in the Haabai Islands. Examples of this kind may be rare, but they nevertheless illustrate, and confirm, in part, the opinion of Sir John Herschel, who says that "the sea is constantly beating on the land, grinding it down, and scattering its worn-off particles and fragments, in the state of mud and pebbles, over its bed. Geological facts afford abundant proof that the existing continents have all of them undergone this process, even more than once, and been entirely torn in fragments, or reduced to powder, and submerged and reconstructed." Some demur may be made to a portion of this statement; but in the main fact it is no doubt correct. Of the "grinding down" of rocks by the action of the sea, there are notable examples in the Friendly Islands. In all those which have a rocky coast fully exposed, without the protection

133 134 of an outer reef, the sea will be found to have cut into the solid face of the rock, below high-water mark, to a greater or lesser depth, according to the age of the land, or the position in which it is exposed. In many places the face of the rocks has thus been corroded, or chiselled away, to the depth of several yards; and the effect is both singular and terrific, when the waves rush under the exexcavated cliffs. They rebound from beneath with a hissing and heavy surge, as if angry at the obstruction from which they recoil, but upon which they are making slow and certain inroads, at each repeated advance. The age of many of the islands could undoubtedly be determined, almost to a nicety, were there proper facilities for making any lengthened observations on the amount of abrasion, caused by the action of the sea, during a given period of time.

But admitting, as we do, the existence and ceaseless action of these destructive elements and powers, we are still disposed to maintain that the formative process is far more extensive, and rapid, 000 in its range and effects. Underlying the unfathomed depths of the sea, the solid crust of the globe is wrought upon by the pent-up energies of hidden fires. These, here and there, rend the thin girdle of solid matter that confines them. Mysterious substances are then disgorged in immense masses from the womb of nature. These are secretly and slowly piled, heap upon heap, layer upon layer, from the sea bed, until they finally emerge above the surface. They then undergo another process in their strange construction. The wind, and the waves, bring stray seeds, and waifs, from the surrounding world. Soil is gradually de-

000

posited. The sun shines upon them; and the passing clouds drop their fatness. The wearied seafowl find there a resting-place. Ages roll on, while birds, and then insects, nestle and multiply. Last of all, man himself finds a place for the soles of his feet, after many a wild tossing upon the bosom of the ocean, and far away from the place of his original nativity. Such we conceive to have been the progressive physical history of many of the South Sea Islands.

CHAPTER V.

000 **Absence of running streams—Underground stream in Feletoa—Capabilities of Vavau for affording an abundant supply of water—Native wells and bathing-places—Number of fair and rainy days—General character of the climate—Hurricanes—Earthquakes—Saline lake in Nomuka—Its peculiar fish and preservative qualities—The Tridacna gigas—Shells and Shell-fish—Varieties of fish, and methods of taking them—Freedom from venomous snakes—The Tukuhali, or sea-snake—Indigenous and foreign animals—Birds—Insects—Native methods of escaping the musquitoes.**

133 312 Allusion has been made to the remarkable absence of running streams, or rivers, in the Friendly Islands. There are only two very insignificant exceptions throughout the whole group. These occur at Vavau and Eua. That at Vavau is an underground stream, situated near Feletoa. It is reached, with difficulty, by descending a considerable depth into a natural cavern, that can only be explored by the aid of flambeaux. In seasons of extreme drought, the natives, and the Missionaries, have been accustomed to supply themselves from this source. The water is exceedingly pure, and of most delicious coolness. Its underground course cannot be traced; nor has it any visible outlet to the sea. There are, however, various spots around the shores of Vavau, where fresh water percolates through the rocks; and where, in a few instances, it flows in slender 312 streams. Proposals have been often made to obtain, by blasting, a free and pure supply, not only for the benefit of the people themselves, but also for the foreign shipping visiting the island.

Against this the natives seem to have a strange aversion, and they have, hitherto, resisted or been indifferent to all applications for that purpose. No one thing, of its kind, could confer a greater boon upon foreign visitors, or could prove a stronger inducement for shipping to call, than that of securing an abundant and ready supply of good water. At present, vessels visiting Vavau have to fill their water-casks at Falevai, a place about eight miles distant from the ordinary anchorage; where, in addition to the trouble and labour of rafting to and from such a distance, the water is obtained by the slow process of baling from a well. In the immediate neighbourhood of Talau, where vessels usually anchor, there are places in the rocks, which, if blasted, would, probably yield an abundant and flowing supply. It is, therefore, to be hoped that the enlightened policy of King George will lead him to overrule the prejudices of his people, and to provide Vavau with this essential requisite of a good harbour. So long as such a provision is neglected, the truly splendid harbour of that island, of which we shall have more to say in another place, will remain comparatively unknown and unvisited. 312 [504)

Perhaps, as the natives themselves use but very little water, either for drinking or any other purposes, this fact may account in part for their great apathy. They are content with having a very few wells, dug in convenient localities, which afford a sufficient supply, for their household requirements, of a very hard and brackish water. It answers for but few purposes in European cookery. In the vicinity of the sea-shore, these wells, or rather water-pits, are dug of much larger dimensions, and [27.1) [181) [515)

312 [515] they serve as public bathing-places. Where two separate localities for men and women cannot be obtained, each sex resorts in turn to the same bathing-place, at different and appointed periods of the day. The water of all these wells and ponds is simply the sea-water filtrated through the sand and coral rocks; and hence, it is largely impregnated with lime.

For soft water, the Mission families, and other foreigners, depend entirely upon what is collected from the clouds, either in tanks or in clay pits, called by the natives *lebas*. In the construction of these pits, the people are extremely clever; but they soon crack under the intense heat of the vertical sun, unless tended with great care, and most effectually covered over with thick layers of cocoa-nut leaves.

797 It is to be regretted that no regular meteorological registers have ever been kept by the Missionaries residing in the Tonguese islands. The information thus obtained is of great public utility, and we think it would be no abuse, but rather a legitimate employment, of Missionary funds, to supply every central station with a set of the most approved modern barometrical and meteorological instruments. The daily observations necessary need interfere in no degree whatever with the higher, and spiritual duties of the Missionary; while the value of the information would be an ample remuneration for the small expenditure of
000 money and time. The Missionaries of the London Missionary Society have done good service, in this department of science, by their carefully prepared Meteorological Registers, published from the Samoan Islands. It appears that in those islands there are, on an

average, in the course of a year, twenty-five rainy days, one hundred and twenty-three showery days,[A] and two hundred and eighteen fine days. This[A] average may be safely taken to indicate the comparative fall of rain in the Friendly Islands; with the exception, perhaps, of the rainy season, when a larger amount of rain falls in Tonga than in the islands that are so much further north. Although seasons of extreme drought, extending over even five or six months, have been known; yet, as a rule, rain falls equably over the entire year. At the same time it will be observed that the number of fine days might well put any one thoroughly out of love with the damp and changeable climate of England. The rainy months are, December, January, and February. The rains during that season are heavy, and frequent, although never of very long continuance. Hence, in these months, as well as in all the others, there are very many fine days. The only drawback is, that their fineness is accompanied by excessive heat.

The general climate, judging only by the range of latitude within which the islands lie, might be thought less extreme than it really is. The average temperature, during the entire year, is about 76°. During the hot months, from December to March, the thermometer frequently ranges at 90° and even 96° in the shade. This high temperature is accounted for, in part, by the flat and low character of many of the islands, and by the consequent absence of the alternating land and sea breezes which fan the Fijian, and other of the more extensive Polynesian coasts. The atmosphere is, at all seasons, extremely humid, entailing exhausting and enervating effects upon the

[A] , [i.e., the annual average of twenty-five rainy days, one hundred and twenty-three showery days and two hundred and eighteen fine days as reported for the Samoan Islands--Analyst]

132 European constitution. In the height of the hot season, the humidity also becomes proportionably increased. One seems to live in a vapour bath all the day long. It must, however, be stated, as a set-off against this, that the resident, in any of the Tonga islands, has no need to dread the miasma of marshes, [164] or deadly swamps. Violent or fatal fevers are scarcely known. We are convinced that with ordinary care, and by having better habitations, the Missionaries, and other foreigners, would avoid a great many of the evils which at present result from the excessive humidity.

342 354 The houses, of the class possessed at present, are not sufficiently impervious to the outward atmosphere; while the system of ventilation is not such as to contribute to the comfort and health of the inmates. It will be enough to say, in proof of this, that there are no means of ventilation in any part of the high thatch roof of a Tonguese house. Hence, to secure the ventilation absolutely necessary for ordinary health, the walls themselves have to be made of open reeding or wattle-work. All the air, therefore, that is admitted, enters and departs below the eaves, that is to say, through the walls up to a height of seven or eight feet. Through these walls the damp, and cold rains and dews, easily strike into the interior, rusting everything in the shape of cutlery, and necessitating also a regular exposure of wearing apparel to the sun, to free it from the damp and mould, consequent upon even a few days' neglect. 342 797 Such houses cannot be healthy; and although the Missionaries have been content to occupy them, on the score of economy, it is an economy liable to very grave objection and doubt. Nothing that

diminishes the vigour, or shortens the life of a Missionary, or that of his family, can be an economy in the long run. 342 797

The islands are liable to hurricanes, which seem to recur, with periodical regularity, and always in the rainy season, from December to March. There are gales every year in those months, both heavy and destructive enough; but the full force of the cyclone falls, upon one or other of the three groups, at intervals of about seven years. The hurricane gives but few indications of its approach. The wind rises suddenly, accompanied by heavy rain, and its duration, strength, and progress, in any given locality, depends upon its being nearer to, or more remote from, the centre of the wind circle. No tongue, or pen, can possibly convey an adequate idea of these visitations. Heaven and earth appear to be on the move; and, as for the sea, its grandeur is altogether indescribable. The rush of the irresistible tempest;—the cracking and fall of trees on all sides;—branches hurled through the air;—cocoa-nuts torn from the trees and flung in all directions with the velocity of cannon-balls;—a deluge of rain;—unusual darkness;—and the crash of falling houses;—all these attendants upon a hurricane make up one of the most dismal and terrific pictures in natural phenomena. The destruction of dwelling-houses, and other buildings, usually attendant upon these visitations, must however, be attributed not merely to the force of the wind, but also, in great measure, to the torrents of rain. During a recent hurricane in Vavau, thirty-four out of thirty-nine chapels were blown down; and yet these buildings were the very best and strongest constructed by the people. The 132

132 fact is, the heavy rain soon saps the foundation of the large posts upon which the security of the building depends. Gradually the wind sways the superstructure to and fro, and at every gust, opens and widens the earth around the sockets of the posts, until the entire fabric loses its equilibrium, and coming down with a crash, all its posts and beams, however tough and thick, are snapped like so many carrots. Nevertheless, instances have been known in which posts, two feet in diameter, were broken off short by the surface of the ground, where their sockets had been imbedded in solid rock.

133 All the islands are subject to earthquakes, which are both frequent and violent. This might naturally be expected from the proximity of so much continuous volcanic action; but their occurrence produces very little alarm. The native buildings cannot be overthrown, and hence, beyond the awe with which the earthquake is calculated to inspire every mind, there is no sense of personal insecurity. Although they are, at times, so violent as to detach large portions of stone from the face of the cliffs, we never heard of any fatal, or even disastrous, consequences resulting from them. One of the gods
133 (some say Maui, and others say Lofia,) is said to
776 be reposing in the heart of the volcano at Tofua,
823 and that the earthquake is either caused by the excessive nodding of the deity, or by the act of turning from one side to the other, when too much irritated by the effects of his fiery bed. Whichever it may be, the natives invariably raise a great shout, during the continuance of the tremulous motion, for the purpose of thoroughly awaking the Plutonic diety, lest his nodding and uneasi-

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

ness should, unhappily, overturn the world altogether. This custom still prevails; although the belief of the native mind, as to the supposed cause of the earthquake, has long since been abandoned. 133 776 823

In addition to the fresh-water and other lakes already enumerated, in connexion with several of the volcanic islands, there is one at Nomuka, in Haabai, having certain saline properties, exceedingly worthy of notice. There is also another, in the western district of Vavau, but it has no special peculiarities, and it is of no great extent. 133

That at Nomuka occupies the centre of the island, which, although not more than one hundred feet in elevation, is evidently of volcanic origin. Following the shape of the island, the lake extends lengthwise in an oval form. Its depth is remarkably varied, being in some places only a few feet, and, in others, as many fathoms. The water is intensely brackish, and, in taste, is not unlike a strong solution of Epsom salts. There is no visible connexion with the outer ocean, and no perceptible rise or fall of the water.

A peculiar fish is found here in great abundance. It differs from all known in the adjacent sea, and it has the property of remaining perfectly fresh for an entire day or more, while all other kinds go bad, in the course of two or three hours, in consequence of the extreme heat. After being once cooked, the *ava* will remain eatable for a number of days: and hence it is in much request, by the natives, when on their voyages, as an article of provender. Indeed, the lake may be regarded as a fish preserve, inasmuch as it is placed under certain restrictions in favour of voyagers. No 136 133 [262]

136 doubt the strong saline constituents of the lake
133 act, upon the substance of the fish, so as to prevent
rapid decomposition. Singular to say, however,
this is not indicated by anything peculiar in the
[262] taste. Indeed, the *ava* is greatly esteemed for its
dainty and luscious qualities. The fish attains
136 a length of two and a half feet, when full grown.
It seems to belong to the salmon family; but its
flesh is white, and the skeleton of the fish displays
an infinite number of fine cartilaginous bones
ramifying its entire fleshy substance.

Numerous and perfect specimens of the shell of the *Tridacna gigas* are also found, around the borders of the Nomuka lake, ***buried in the soil of its banks.*** No living specimens of this mollusk are obtained from the lake itself, nor are they found, so far as we know, in the adjoining sea. One shell, which we dug out of the loose clay and gravel composing the banks of the lake, measured a little over three feet in length, by nearly sixteen inches in width. Although the species is said to have been met with by the French naturalist accompanying the "Astrolabe," as stated in the published zoology of that exploring expedition, yet it is probable that the shell, obtained in Tonga, was only one of those from Nomuka. At all events, the living mollusk was never met with by us, during a ten years' residence, although there are several varieties of *chama*, of large size, very common amongst the different islands.

237 There is a fair variety of both salt-water and land shells, but none perhaps that are peculiar or confined to Tonga. Several sorts are much used by the natives in ornamenting canoes and houses, as well as in decorating their persons. The chief of these are, the

white cowry, *Ovulum ovum*, and a smaller one of 237
the same family, the *Ovulum verrucosum* of conchologists.
The former is employed in decorating
the prows of canoes, and also the projecting ends
of the outer ridge-pole of houses. The latter are
strung into armlets or necklaces. All the other representatives
of the cowry family, though numerous,
are also found in abundance, but are not devoted to
any useful purposes.

There are several extensive beds of the pearl 228
oyster; but these have never been cultivated, nor
has any pearl fishery been established. The natives [226]
do not obtain the oyster for the sake of the pearls; [262]
but merely as an edible. These, however, are frequently
met with, and are usually of good quality
and lustre. We have ourselves taken as many as
seventeen pearls, three of which were of moderate
size, out of one small oyster. There is no doubt
but that, with proper attention, these pearl oyster
beds would prove a valuable source of revenue to
the people. The largest of the shells are cut up, 237
and ingeniously fashioned into a great variety of 321
native fishing-hooks; while in other cases the shell
is highly polished, and worn as a breastplate.

The trumpet shell, (*Triton variegatus*,) is, as the 237
name indicates, made by the natives into horns or 534
trumpets. These are used chiefly in canoes, when 202
voyaging, to give warning of their departure or
arrival. The only preparation of the shell consists [321]
in drilling a small hole through the spiral end.
The sound of a good one may be heard at a distance
of several miles. In the event of a sudden
squall, driving any small fishing canoes far away
from the land, it is usual for the friends of the
missing ones to man several canoes, and to start

237 534 202 off in different directions, sounding these trumpet-shells, for the warning and guidance of the lost fishermen, should they have survived the storm.

226 262 A goodly variety of the more common edible shell-fish, supplies the natives with one of their principal daily articles of diet. Cockles and whelks are plentiful, in some localities, and are cooked in a variety of ways, so as to be made very palatable even to an epicure.

Crustaceous animals, such as shrimps, prawns, cray-fish, lobsters, and crabs, are abundant in different islands, and they are sought after and esteemed by the natives as articles of food. Several sorts of sea-slugs are also eaten, and among these the *bêche-de-mer* of commerce; but it is only found in small quantities, and of inferior size to those so largely obtained in Fiji. The cuttle-fish, or *feke*, as it is called in Tonguese, so despised by the fishermen on our English coasts, is by them very highly esteemed. Indeed, a dish of *vaihu feke*, or cuttle-[252] fish soup, well prepared by a Tonguese cook, would make even a Soyer envious, and would, undoubtedly, call forth a whole chapter of flowery eloquence fully to describe its merits.

A great variety of fish contributes extensively to the daily support of the islanders. Of the larger sorts that are eaten by them, we may name the albicore, bonito, ray, sword-fish, and shark. There is, besides, a good assortment of rock-fish. These 226 different kinds of fish are taken by lines, nets, and spearing, in all of which modes of fishing the people are ingenious and expert. The favourite method, however, with the Tonguese, is that of fishing with nets. In the manufacture of different descriptions of these, they equal any civilized

nation; and, most likely, the use of them was known 226
from time immemorial, although without the instructions of any such man as good Bishop Wilfrid, who, about the year of our Lord 678, first taught the peasantry of our own land, on the coast of Sussex, how to make and to use nets.

Tonguese nets are made either for throwing by 226
hand, or for deep-sea fishing. The former are of 286
about three fathoms in length, by one in width. The meshes are fine; and the small cordage of (824)
which they are made is spun from the bark of the *fau.* (*Paritium tiliaceum* and *tricuspis.*) Those for seine or deep-sea fishing, are made of greater lengths, and are sufficiently strong to take and retain sharks and turtle, however large and powerful.

There are certain seasons of the year when an 226
excellent fish, called the *otule,* (*Scomber scomber,* of Linnæus,) resorts to the coasts in shoals. Immense quantities are then taken by hand nets. The nets are either thrown singly, or, what is more usual, by parties of three or four men. Standing at proper distances from each other, and in a somewhat crouching posture, at the edge of the water, they watch the approach of the fish. When sufficiently near, the men throw their nets, in succession, and with marvellous swiftness and precision, so that they just overlap each other, at the ends. In this manner, a circle is formed, from which the fish have few chances of escape.

In fishing with seine nets, the Tonguese are accustomed to take very heavy hauls. We have often watched the operation with deep interest. It is as follows:—A portion of the sea is selected where the depth is suitable, and where it gradually

226 shoals up to a sandbank or rock. At a distance of about a mile from the shallow place, two *kalias*, or other large canoes, meet, each of which carries a number of nets that have been carefully joined together. [824] These nets are made of cordage plaited from cocoa-nut fibre, and the meshes are made close enough to retain all but the very smallest sorts of fish. They measure five or six fathoms each in length, by about two in depth. The nets on the two canoes are then joined, after which the vessels are paddled toward the rendezvous, taking a wide circular sweep, and carefully dropping the net as they advance. Meantime, other two canoes have been stationed on the sandbank or shoal, and from each of these ropes have been carried out, so as to form another vast circle, within which are enclosed the advancing canoes and the seine net. [824] These ropes have plaited cocoa-nut leaves attached to them, closely set, and so contrived that, when let down into the sea, they present a sufficient barrier to the escape of the fish when pressed forward by the advancing seine net. To complete the arrangement, there is suspended, between the two stationary canoes, an immense and strong netting, answering to the shape of the English trawling net. Into this all the fish are ultimately driven, as the circle, made by the advancing fishermen, becomes more and more contracted. On one occasion, when we purposely went to watch the operation, about three thousand fish were thus enclosed at a single haul, comprising one turtle, a few sharks, and an endless variety of all sorts and sizes. It was a strange and amusing employment to observe the alarmed movements of such a mixed multitude of the finny tribes; and equally so to hear and see a

crowd of people, some in canoes, and still more swim- 226
ming and wading in the water, making merry over
the captives, and spearing any of the larger fish
that seemed likely to escape, or were behaving with
unbecoming rudeness to any of their weaker com-
panions in tribulation. Amid much shouting, and
many pleasant jokes, the whole of the motley
fraternity were safely secured; and, being easily
obtained when the tide had ebbed away, they were
speedily distributed among the several owners of
the nets and canoes.

The true sperm whale, and other species of the 136
cetaceous mammals, are often observed in the neigh-
bourhood of the islands. Dolphins and porpoises [225]
abound; but they are not sought after by the people.
Sharks, however, are numerous, and these are caught 226
in considerable numbers by hooks, or, more com-
monly still, by a simple bait, and a running noose.
In all great feasts, the presence of as many sharks 262
as can be obtained, is considered to be an indispen- 252
sable requisite. They are always cooked entire, [574]
whatever may be their size; and they are enclosed [285]
in a long basket made from the cocoa-nut leaf. [824]
The flesh of a young shark, when about four feet
long, is exceedingly good eating. One of the 226
largest of these monsters we ever saw, was caught 136
from the deck of the Mission ship "John Wesley,"
when at anchor in Vavau harbour. It measured
nearly eighteen feet in length; and, when opened,
was found to contain sixteen young sharks, just
about to be spawned. It was what is called a
ground shark, having double rows of upper and
lower teeth, each separate tooth being as sharp as
a lancet.

Turtle do not abound so plentifully in the Friendly 225 136

225 Islands as they do in Fiji; nor is so much time and
136 care bestowed upon their capture by the Tonguese.
This may be accounted for by the fact, that, in
225 former times, none but chiefs were permitted to
565 capture, or, at all events, to partake of turtle.
178 Even now the Tonguese law is, that one half of
[671] all turtles caught, by any person, shall be taken to
the ruling chief of the place, as the king's representative, while the remainder falls to the lot of
[226] the fisherman. The same law applies also to the
capture of the albicore, bonito, and a few other of
the larger and rarer fish.

226 In conclusion, we may remark, upon this depart-
462 ment of native resources and habits, that the prosecution of fishing is confined to the male sex; while the work of *fagota*, or shell-fishing, is mainly assigned to the women.

136 Like many of the Polynesian groups, these
islands are entirely free from noxious snakes and serpents; nor are there any frogs or toads, such as are very common in the adjacent Fijian archipelago.

There is, however, a genuine sea-serpent, of harmless character, called by the Tonguese the *tukuhali*. It often leaves the sea that it may bask in the sun among the grass, and low shrubbery, skirting the shore. Its motion, both in the water and upon the land, is that of the true serpent species. It has nothing answering to the fins of the eel family. It is of a bluish-white colour, variegated by white and black stripes or rings, extending, at regular and close intervals, over the whole length of its body. The largest specimen we have seen would measure six feet in length, with a diameter of not more than an inch and a

quarter in the thickest part. On only two occasions have we seen it swimming at sea. When 136
first observed, it was carrying the head quite erect, about four inches above the surface; but, instantly it saw our boat, it drew its head under water, and disappeared. The natives seem to have a great reverence for, or else a great aversion to, the creature, notwithstanding its prettiness. But this [778]
may arise, in part, from its having been held sacred, [825]
and being even worshipped in former days.

It would be hard to determine what were the 136
indigenous animals of the Tonga Islands. We have 231
heard an intelligent native playfully say, that, in olden times, the only representatives of the animal and feathered tribes, were the *kuma*, or field-mouse, and the *jikota*, a species of kingfisher. Captain Cook found hogs, and dogs, and probably, cats, upon the islands; but it is just possible that these were first left by the Dutch navigator Tasman, nearly a century before. Of his visit, the people have no traditionary knowledge whatsoever. Whether the Tonguese obtained animals from him 231
or not, there is no doubt that the breed of hogs now extant is much superior to that which the people possessed in bygone days. Considerable attention is paid to rearing them. Many, it is true, are allowed to run wild in the bush; but a very large number are reared in pig-styes, or are regularly tended and fed by their owners.

The number of pigs consumed at the great 261
native feasts, of various kinds, is something enormous. 262
Hundreds, and even thousands, have been 574
known to be slaughtered and cooked entire, on 231
these occasions, with a wasteful extravagance, against which the Missionaries have hitherto lifted

261 up their protest in vain. By the custom of the
262 country, in this matter, the bulk of the people have
574 been kept poor, through an indisposition on their
231 part to breed and rear animals that might, at any moment, be demanded from them by the chiefs, as a contribution to a domestic, political, or even religious festival.

136 Horses and cattle were re-introduced by the
231 Missionaries, a few years since, and have thriven
[797] well. They were first left by Captain Cook, but became extinct during the long series of wars which succeeded the period of his visit. Sheep also have been added, in late years, to the stock of fine goats that had been introduced at an earlier date. The number, however, of these various animals never can become anything very great. The islands are too small to permit of extensive districts being devoted to sheep-runs or pasturage for cattle. Sufficient, however, may be raised for all the purposes of home consumption, and for the replenishing of ships' stores, even should the population become much more numerous than it now is.

The common domestic fowl, the *moa* of Polynesia, is exceedingly abundant, both in the *abis* of the people, and in all parts of the bush. They are somewhat smaller than the English species, but are quite equal in flavour. The *bato*, or Muscovy duck, is also becoming plentiful; while the possession of fine large broods of turkeys is not now restricted to the limits of the Mission families, by whom they were introduced. Geese and English ducks have been tried; but they do not appear to thrive. Perhaps this is owing to the want of sufficient water-ponds.

136 There is no great variety in the other members

of the feathered tribes of these islands. The sea-birds comprehend several varieties of gulls, bitterns, and herons. Of these the most peculiar is the tropic bird, called by the natives, *taviki*, (the *Phaeton ætherius*). It is greatly admired and valued [825] by the people, on account of its two beautiful blood-red tail feathers. The bird is about the size of a partridge. Its wings are very long, and its flight is both swift and graceful. It may often be seen soaring high in the air, and speeding along without even a flutter, apparently, of its wings. Undoubtedly, this bird belongs more properly to the family of gulls, than to that of the pelicans, among which it has been classified by some ornithologists.

Among the land-birds there are the native *kaka*, a green parrot found only in Eua; several *kulukulus*, or parroquets; owls, wild pigeons, turtle-doves; the *jikota*, or kingfisher; (a variety of the *Dacelo gigantea*,) a wild duck, found in the lakes and lagoons, and large flocks of snipes and sandpipers, which resort at certain seasons to the shores of the low islands.

We have omitted to mention among the mammals, the native *bekas*, or vampyre bats. These animals are somewhat numerous; and they have their habitat among the *toa* trees usually planted in the vicinity of burial-grounds. There they congregate, and breed, like the rooks of this country.

A large *batery* of this description was located near our Mission residence in Hihifo, Tongatabu, where we had ample opportunity for observing their habits. During the day-time, these creatures remained tolerably quiet, either in their nests, or suspended by their claws from the branches, with

136 the exception of an occasional squeaking cry from
the whole fraternity, when any troublesome bat
fluttered about in search of a new roosting-place.
As night approached, all became uproar and commotion.
There seemed invariably to be a great deal
of debating and manœuvring, before they could
finally start on their nocturnal expeditions in search
of food. Their return to the grove of *toas* always
indicated the near approach of daylight, accompanied
as it was by their loud chattering, and the
evident contention for convenient roosting-places.
136 On certain occasions, in former times, these animals
825 were *tabu*, or considered sacred by the people.
784 During those seasons, the penalty of death itself
might be inflicted upon any one who should disturb
(778) or destroy them. In this way, one of the Missionaries,
136 the Rev. Stephen Rabone, well nigh fell a
825 sacrifice to the rage of a heathen chief in Hihifo.
784 At the time, one of the chiefs was lying dangerously
ill, and the bats were then *tabu*. Not knowing
797 the law or custom, Mr. Rabone shot one, as
it happened to fly over his garden. Shortly
afterwards, an enraged relative of the sick man
rushed into the Mission House, club in hand, and
would certainly have done Mr. Rabone serious personal
injury, but for the prompt interference of a
Christian Chief of higher rank than himself.

136 Here, as in all tropical countries, insect life swarms, and luxuriates, as much as the vegetation. Many of the insect tribes are doubtless useful to man in their own places; but when they take possession of human habitations, and there multiply profusely, they then become a real plague. Ants, black, white, and red, swarm everywhere, and so do lizards, and beetles of all kinds. Some of these

latter throw out a most disgusting odour. There 136
are insects that bite, and insects that suck, and insects that scratch, and insects that sting. Their name is indeed "legion." Some are cased in armour as hard as crab-shells, and, therefore, cannot easily be crushed. Others are plump, and so thin-skinned, that the slightest touch will cause their destruction. Of all these pests, however, the musquito stands unrivalled in its power to inflict a whole catalogue of petty, but not the less irritating, annoyances, upon residents in intertropical climes.

With the thermometer standing at 80° in your 136
bedroom, musquitoes swarming round your cur- 513
tains, and too often within, sleep is a blessing which comes but seldom, and never is sound or refreshing. Not content with sucking the blood out of your veins, they pour a venom into them, throwing the most philosophic of their victims into a state of fever and irritation. The heat itself, enervating and exhausting as it is, would be much more endurable but for these winged pests of society. The very noise of their trumpet,—loud and long for such a tiny creature,—is more effectual than even their bite, in preventing any possibility of obtaining repose. They seem also to know, instinctively, the most tantalizing way of approaching their victim, and where most effectively to alight, and thrust in their blood-thirsty lancet. It is in vain that you get into a passion, and slap your own ears, or forehead, with the hope of annihilating the obnoxious enemy. The very act only prolongs and increases the misery. The motion of the air, so disturbed, blows the light musquito to a safe distance, only to return to the charge, with, apparently,

136 increased zest and indomitable perseverance. The
513 best way is to let him alight, if he will, and gorge
himself with your blood; for, while so employed,
you can quietly crush him. When, however, they
come in troops, the contest may as well be given up
at once, with as much patient resignation, as one
can command.

136 The natives adopt various plans for evading the
342 troublesome company of these insects. In some
513 islands, where they swarm by myriads, the people
construct small huts, to sleep in, by the sea
shore. These huts are elevated upon four posts
sufficiently high to overtop the bushes and low trees
beneath, where the musquitoes nestle in greatest
number. Here, no doubt, considerable relief is
136 obtained, owing to the airy position. Nor has it
513 been an uncommon practice, when the swarms
have been immense, for many of the people to
dig pits in the sands on the sea-shore, where,
covering themselves in from the tormentors, they
136 have secured the necessary repose. Even the
302 scented oils, with which the natives anoint themselves
profusely, do not deter the musquitoes from
alighting and making an attack: although there
can be no doubt that these prevent or greatly
diminish the irritation caused by their bite.

CHAPTER VI.

Richness of the soil—Native method of manuring—Banana Plantations—Bread-fruit and native bread—Varieties of edible fruits—The Coffee-plant—The yam, and method of its cultivation—Other edible roots—Kitchen vegetables—The Cocoa-nut tree, and oil manufacture—English manufactory at Foa—Cotton-growing in Tonga—Native ideas of labour—Timber trees.

The soil of the low islands is composed of a rich 134
black mould, with more or less of admixture with
sand, according to the distance from the sea. This
black mould, formed chiefly from decayed vegetation,
ranges from three to six feet deep. In the
higher lands the soil varies from that of the black
mould to a tolerably stiff yellow and reddish clay.
Speaking generally, the arable soil rests either [133]
immediately upon the surface of a conglomerate
coral rock, or else upon an intervening stratum of
light clay and sand. Such is the natural fertility 242
of the land, and such also the rapidity with which [134]
vegetation grows and decays, under these tropical
skies, that the natives never think of employing
artificial means to improve the soil. They have,
nevertheless, a good knowledge of some of the best
principles of agricultural science. They understand 242
the necessity for a rotation of crops, and regularly 244
practise this in regard to yam plantations. At 245
suitable intervals they plant the yam grounds
plentifully with banana trees; by which plan
several great advantages are secured for succeeding
crops. The herbaceous nature of the trunk of this 245
tree, and the extent of surface presented by the 242
immense leaves, tend to accumulate and deposit a

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245 vast amount of moisture in the soil during the
242 period of growth. In addition to which, no sooner has the fruit ripened, than the parent tree is cut down, and its juicy trunk and roots are left to rot upon the surface. The process of decay is rapid; and meantime the young sucker-plants, which spring up from every parent stem, reach maturity in swift succession, to be cut down in a similar manner. These banana plantations are allowed to remain during one or two seasons, after which the ground is replanted with other products,
(244) or with the yam. As a rule the yam is not replanted, in the same ground, until the lapse of two or even
242 three years. This system of resting the land, and permitting the bananas to rot, unquestionably
311 answers all the purposes of ordinary manuring; but it necessarily involves the occupation of a much larger quantity of land, than would be required, were the principles of European agriculture adopted.

245 Perhaps there is no sight more distinctively tropical than that of an extensive banana plantation. In these islands all the varieties of the tree flourish in highest perfection. The plantain, (*Musa sapientum,*) so greatly used and esteemed in the West Indies, is not much thought of by the Tonguese; but all the other sorts, included in the *Musa paradisiaca*, or banana family, are extensively cultivated. The fruit hangs in single bunches upon a strong stem issuing from among the leaves. Each bunch will weigh from thirty to even eighty pounds. The fruit is of various colours, and of great diversity of form, according to the description of tree planted. It is usually long and narrow, of a pale-yellow, or dark-red colour, with a yellow or

slightly pink farinaceous flesh. The best sorts 245
surpass the finest pear in excellency of flavour. [262]
These are eaten raw, or they may be baked, or [252]
stewed, according to fancy. The Chinese dwarf
banana, (*Musa coccinea*, or *M. Chinensis*,) was [137]
introduced only a few years since, and has already been widely spread through the islands. The fruit is of a very delicate flavour, and the stem of this species not being more than four feet high, it is much better able to endure the periodical gales that level to the ground all the taller sorts. It has, consequently, become a great favourite with the people, and will, probably, supplant many of the others entirely.

No use has yet been made, by the Tonguese, of 824
the stem of this tree, in the manufacture of cordage, [283]
as is the practice in Manilla and elsewhere. Its
leaves, however, serve for several useful purposes. 824
One leaf can be readily fashioned, in a few minutes, 415
into at least half-a-dozen drinking cups; while by gently heating an entire leaf over a fire, through which it is rendered at once pliable and tough, wrappers can be made in which to bake fowls so as to retain their gravy, or in which even fish-soup can be cooked without any loss of the liquid. Indeed, we have frequently seen a banana-leaf bag, containing a gallon, or more, of cocoa-nut oil, that had been
carried safely therein for many miles. Portions of 824
the juicy stem of the tree are always brought, at 515
the conclusion of a meal, to be used by the guests, instead of soap and water, in cleansing the fingers, after these have performed the duties of knife and fork. It does this very effectively, when well shredded, by rubbing between the hands.

Among other edible fruits of Tonga may be 262

262 reckoned the following, which, being now well
known, it is not necessary we should more minutely
describe. Foremost is the bread-fruit. (*Arto-
carpus incisa.*) Of this fruit there are said to be
at least fifty varieties. Those common to Tonga
are known under the generic name of *Mei*, with dis-
tinctive appellatives attached to that word descrip-
262 tive of the different kinds. This fruit, in addition
to being eaten, cooked in the usual native fashion,
252 either boiled or baked, is also made into *ma* or
bread. The fruit is beaten up, and incorporated
with the sweet banana, and scraped cocoa-nut. It
is then divided into small balls, or portions, which are
buried in a large mass underground, there to un-
dergo fermentation. The *ma* is left buried for many
months, after which it is fit for food, and will keep,
if not exposed to the air, for a long time. When
the *ma*-pit is opened, a very strong and disagreeable
odour gives intimation of the fact, to a considerable
distance: while the bread itself, to a European
palate, is even less acceptable than the black bread
262 of Russia. In taste it resembles what a mixture
of barley-bread and rotten cheese might be
supposed to be. It is nevertheless very nutritive,
and is a good resource in seasons of famine, and in
times of war.

245 The papaw-apple, (*Carica papaya,*) or *oliji*,
abounds. There are also great quantities of
shaddocks, oranges, limes, citrons, and lemons, all
of which are included in the general name of *Moli*.
244 Several sorts of pine-apple grow in the highest
perfection and abundance. They require no par-
ticular care in their cultivation; and, the ground
being so rich, the suckers need not be removed,
but may be allowed to run to fruit as well as the
parent plant.

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parent plant. The custard apple, (*Anona squamosa,*) is somewhat rare, and so also is the Tamarind tree, of which there is a very fine specimen in the Mission garden at Nukualofa.

The *fekika* or Malayan apple, (*Eugenia Malaccensis,*) of which there are two species, red and white, is much thought of. The *vi*, however, is more esteemed by European settlers, as being the best substitute for the English or American apple. In the Friendly Islands it does not attain the large size described by Dr. Seemann as characteristic of this fruit in Fiji.* We have never seen it larger than an ordinary English apple. The *Tava*, a kind of plum, (*Pometia pinnata,*) is said to have been brought to Tonga from the Fijis, and if so, it likewise has degenerated by the change; for, while in Fiji it attains the size of a pomegranate, it never exceeds that of a large pippin in Tonga. The fruit is slimy, and very insipid to European taste. The *Ifi*, (*Inocarpus edulis,*) produces a large species of chestnut, which is seldom eaten by the people, except in times of scarcity. The leaves of this tree, when strung together into the form of a necklace, are worn by captives taken in war, or by any offenders, when brought into the presence of their lordly superiors, to *hu*, or make submission and obeisance.

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[262)

[824)
[301]
[571)

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Several of the best varieties of sugar cane, (*Saccharum officinarum,*) are cultivated, under the generic name of *To*. The soil and climate are highly favourable to the luxuriant growth of this valuable tropical product. But the natives have not, as yet, been taught the method of manufacturing sugar, and therefore they have had little

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* "Viti: an Account of a Government Mission to the Viti or Fiji Islands," p. 316.

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249 inducement to cultivate the *To* to any great extent. When they have attained this knowledge, they will readily find an open market in the Australasian Colonies for all that they can produce; and thus another source of national prosperity will be opened up which at present lies undeveloped.

245 [137] [643] The coffee plant was introduced only a few years since, (1852,) and has succeeded well. The plant grows rapidly, and bears profusely. The beans are large, and of good quality. King George himself has devoted considerable attention to its cultivation, and, in due time, it also will become a valuable addition to the exports of the land.

245 435 177 The natives, we may here remark, do not fail to magnify, in an extraordinary manner, the value of anything new that may be recommended for cultivation, either by Missionaries or other foreigners. They seem to fancy that whatever the white man likes, and pays attention to, must be "*koloa lahi,*" great riches. Even coffee beans have awakened mysterious notions of value, in some native minds, as the following incident will show. A woman 245 435 439 [505] belonging to the island of Haano, in Haabai, came from thence to Lifuka, a distance by sea of about twenty miles, in a small canoe, for the sole purpose of bartering at our Mission station, what she thought was a very valuable thing. Presenting herself before us, she took from her bosom a small piece of white native cloth carefully tied up and tightly knotted. Thinking, from the appearance of the package, and the manner of the woman, that she had brought some pearls for sale, we desired her to show them. With due deliberation, the package was unfolded, when, behold, it displayed just half-a-dozen coffee-beans! It would

be impossible to depict the air of utter disappoint- 245
ment, mingled with lingering incredulity, which 435
the woman's face betrayed, when a large canister 439
of coffee-beans was placed before her, accompanied by an explanation of their true value. Upon inquiry, we leant that she, and her wise lord at home, having heard of the new and valuable plant, secretly obtained one, and after tending it carefully, they thought to make a good thing of it, by taking its first fruits for sale to the Missionary. Considering the poor woman's ignorance, as well as her simplicity, and also the blank disappointment that met her, after such a long journey, we gave her a small present, as an encouragement to further cultivation of the plant, but sent her home with wonderfully altered ideas respecting the costliness of the coffee-bean.

The yam, or native *ufi*, (*Dioscorea alata*,) includes 244
a great variety of this most valuable of all the
edible roots of the tropics. It is the chief article [262]
of vegetable diet raised by the Tonguese; and, probably, it is cultivated in no other region to such high perfection or in such quantity.

The Tonguese do not believe at all in the Fijian [171]
practice of putting yam settings into hard and unprepared soil; nor, indeed, are the Fijians themselves uniform in their mode of cultivating the root. The plan adopted in Tonga involves great care and labour, but is rewarded by large crops of the most valuable esculent root to be found in the world.

After the surface of the ground has been thoroughly cleared of bush and weeds, the first part of the operation is that of digging the yam-pits, or *bukes*. These are dug of a diameter

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

244 of from two to four feet, and are from three to seven feet in depth, according to the kind of yam planted. The earth is dug completely out of these [412] pits, by the aid of small iron *huos*, or narrow lance-shaped spades, attached to a long wooden handle; and when the required depth has been reached, the loosened and pulverized earth is returned to the pit. This is done to permit the easy and rapid growth and expansion of the yam roots, which shoot downward like huge carrots. The pits are placed at equal distances from each other of about two or three feet, arranged in rows, and in the alternating order of the squares of a chess-board. Meantime, the settings have been prepared by slicing ripe old yams into pieces, varying from two to four inches in thickness. These are buried for a few weeks, until the vital portions of the yam have begun to sprout. This plan is necessary, because there are no eyes, or bud-marks, on the skin of the yam, such as are found in potatoes and other edible roots. Having sprouted, the good and vigorous settings are taken to be placed in the top of the yam-pits, at a depth of about three or four inches. When the vine has sprung up and begins to spread, it must be very carefully and constantly cleared of weeds, and must also be protected, as much as possible, from the effects of high winds. If the vine be damaged, the yam-root suffers in proportion; and should it be destroyed, by being choked with weeds, withered by the sun, or torn by the wind, the root beneath speedily perishes. The operation of the *ututa'u*, (the Tonguese harvest,) or raising the yams, when fully ripe, is even more laborious and difficult than that of the first preparation of the pits. To get them out of

the ground, these must be carefully opened, and the earth be removed from around each individual root. Thus, when these have shot down to a depth of five or six feet, as is the case with the larger sorts, the toil in lifting them safely out of the ground becomes very considerable. Owing, also, to the fact that any cut, or abrasure of the skin of the yam, soon causes it to rot, all the more care and skill become necessary, in removing the roots from the soil. The settings very rarely produce more than three roots in each pit. To raise, therefore, the large quantity of yams necessary for the consumption of the people, as well as the supply of foreign vessels, very extensive tracts of country are put under cultivation. The visitor can pass through no district of the islands without observing, on every hand, the fruits of native industry, in the well-kept and large yam plantations, of which they are justly proud.

There are many varieties of the yam, but the Tonguese are remarkably nice in rejecting inferior sorts. The *ufilei*, or sweet yam, being both small and insipid, is not much cultivated. The best are the *tuas*, *kahokahos*, *kaumeles*, and *kivis*. All these sorts are dry and mealy, when properly cooked; and are far superior in flavour to the best of our potatoes. Single yams vary greatly in size, and in weight, ranging from seven to eighty pounds, according to the species. Yams of from sixty to eighty pounds' weight, are by no means uncommon.

Other edible roots, that are greatly liked and cultivated in the Society Islands, and elsewhere in the Pacific, are but lightly regarded by the Ton-

244 guese. Among these may be reckoned the *kumala*,
or sweet potato, (*Convolvulus batatas*,) and the
talo, or *arum*, of botanists. Both are grown; but
the former is considered to be a very vulgar substitute
for the yam; while the latter requires such
marshy land for its perfect success, that only a
very few spots are found suitable for it in the
Friendly group. The common potato has been
797 tried by the Missionaries, and thrives pretty well
137 in favourable situations. The potatoes, however,
soon degenerate in size and flavour, so that a
renewal of imported seed becomes necessary every
second or third year. It would, no doubt, do
better if cultivated only on the higher lands of
Vavau, and in similar localities.

There are several species of the *ji*, (*Dracæna*,)
244 and from one of these a large root is obtained,
[263] which, when baked, yields a considerable quantity
[262] of brown saccharine liquid, sometimes used in
sweetening native puddings; while the stringy substance
of the root itself is eaten, and resembles
somewhat in taste the sweetness of stick cinnamon.
[231] The leaves of the different sorts of *ji* afford capital
fodder for goats, sheep, and cattle.

824 The arrowroot plant, (*Tacca pinnatifida*,) grows
wild, and is found in quantities sufficient to meet the
[244] wants of the people, without any special care being
devoted to its cultivation. The chief use of the
starch, obtained from it by the natives, is in the
manufacture of their *gatu*, or cloth. The various
[287] small stripes of *fetaaki*, or beaten bark, of which
the cloth is made, are joined together by means
of arrowroot paste. Any quantity, however, of the
root could be raised with but little outlay or
labour; and when a better method of scraping and

washing shall be adopted, than the one now followed, the article will be quite equal to any that is produced in the East or West Indies, and will command a ready market in our English colonies. 824

The *Cassava*, or tapioca plant, of South America, has been added to the starch-yielding products of the islands; but it is, as yet, very little known or appreciated.

The turmeric plant, (*Curcuma longa*,) grows wild. It is called *ega* by the natives, and the powder prepared from the root is used as a cosmetic. Infants, newly born, are besmeared with it, as well as the mothers; and the reason assigned is, that it strengthens the skin, and is a good preventive of catarrhal affections. Its use by the Tonguese is confined to these occasions, while in other islands of the Pacific, (such as Rotumah,) men, women, and children, are profusely powdered with it every day, much to the annoyance and discomfort of visitors. They cannot enter a dwelling, or come in contact, in any way, with the natives, without being marked and smothered in turn. 824 302 [751]

An inferior species of ginger is also indigenous; but being very deficient in pungency, it is but little valued. Varieties of the shrubby Chilic plant, and of the small East Indian pepper, (*Capsicum frutescens*, and *C. baccatum*,) are both plentiful. 137

Indian corn succeeds admirably. It is the nearest approach to the cereals of more temperate climes that will thrive at all in Tonguese soil. In the mean time it is very little thought of, by either natives or foreigners; but when its various uses, and modes of preparation, are understood, as in

137 America, the plant will be a valuable accession to
the edible resources of the people.

137 In kitchen vegetables there is no great variety.
244 The natives have been accustomed to use several
esculent leaves, to which foreigners have added
cabbages, some excellent descriptions of pumpkin,
and the vegetable marrow. This latter was first
taken to the islands by the late Sir Everard Home,
of Her Majesty's Royal Navy. All these grow
readily, attain a large size, and are of good quality.
Cucumbers, carrots, radishes, parsley, and turnips,
have also been raised, and will no doubt succeed
well in proper localities, and will become abundant.
Their culture, however, thus far, has been confined,
almost entirely, to the gardens of foreign residents.
244 The truth is, the natives are firm believers in the
supremacy of the favourite yam over all other
vegetables whatsoever; and to that, therefore, they
devote the greater part of their time and skill. In
this opinion and course they are quite correct,
because the yam is to them the chief "staff of life."
Anything, therefore, that would diminish the cultivation
of the yam, would soon prove a serious
000 calamity to the people. At the same time there is
plenty of scope for the further introduction, and
large cultivation, of various foreign products; all
of which will add materially to the wealth and
comfort of the inhabitants.

245 Of the cocoa-nut tree we have hitherto said
nothing; but this tree, and its fruit, are unquestionably
the most abundant, and characteristic, of
the country. Whole forests of these beautiful palms
flourish in all the islands, whether large or small.
In those that are of moderately high elevation they
crown the hill-tops and sides, while in every

quarter to which the eye may be turned, the land 245
appears clad with their graceful foliage, down even to within a few feet of the sea itself. Proximity to the ocean, and a sandy soil, appear rather to favour than to hinder the rapid and healthy growth of the tree. Some of the finest and tallest specimens are met with on the shores of the lowest islands. In such situations they attain an elevation of eighty and even ninety feet. Hence an approaching voyager discovers the tufted heads of these palms in the distance, long before the land itself, upon which they grow, becomes visible.

The natives reckon at least nine different kinds of cocoa-nut trees, for all of which they have distinctive names, such as, the *niu-kafa*, *niu-ui*, *niu-leka*, &c. All these are known and included under [114]
the generic name of *Niu;* so that Dr. Seemann appears to be in error when he says, that "the Fijians are the only people who in their barbarous state had a collective term for the great natural order of palms." *

In addition to the multifarious uses to which 439
every portion of this tree has been devoted, from 434
time immemorial,† the natives now derive from it [824]
a large revenue of wealth, by the manufacture and exportation of cocoa-nut oil. Nothing of this kind 439
was done, of any importance, before the year 1846. 434
At that time the Missionaries adopted various mea- 797
sures calculated to encourage the manufacture of the article, and to facilitate its sale to resident foreign traders. They also explained the duty incumbent upon professed converts to the Christian faith, and especially upon all members of the church,

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* Dr. Seemann's "Viti," p. 367.

† Ellis's "Polynesia Researches," vol. i., pp. 50-59.

[113]

439 of personally contributing to the support and exten- 434 sion of missionary agencies. These measures resulted 797 in the commencement of a commerce that has since reached considerable dimensions, and still continues to extend every year; while the native churches now meet the total expenses of the Missionaries, Native Ministers, and religious institutions amongst them. The islands have also been [648] brought thereby into much closer, and more frequent, intercourse with the Australasian colonies of Great Britain.

The present mode of making oil is both rude and 258 wasteful. With proper machinery, double the quan- 433 tity of oil could be obtained from the same number of nuts now used. By the present native system from sixty to seventy nuts are required for every gallon of oil: whereas by the use of suitable machinery one gallon can easily be obtained from only thirty good oil-yielding nuts. Some persons very competent to judge, have not hesitated to say, that this quantity can readily be expressed from even 000 twenty nuts. But, be this as it may, the value of a plantation of cocoa-nut trees, properly attended to, may soon be calculated: and, where the nuts of this prolific palm have been allowed, hitherto, to perish on the ground by millions every year, there must certainly be a good opening for European appliances and industry. The estimated produce of a full-bearing tree is from ninety to one hundred nuts per annum. A plantation therefore, of a few thousand trees would yield a good income. Already several of the residents, who, in by-gone days, landed on the shores of these islands, destitute wanderers, have, through the assistance of the Missionaries, and by the development of this branch of commerce, realized a handsome competency, and have risen, deservedly, into positions of influence and importance among the people.

To these instances of success we may, in passing, add one of total failure, by way of warning to rash speculators. A large oil manufactory, belonging to an English firm, existed on the island of Foa, in Haabai, from the year 1850 to 1854. During those four years the concern involved a dead loss to the owners of somewhere about £15,000. The failure, however, was not the result of any want of desire to encourage the undertaking, either on the part of the native chiefs or their people. The loss was the necessary consequence of gross mismanagement, and the entire absence of all the minor arrangements necessary to keep such a large establishment going. The machinery was worked by steam, and when in full operation, could work up thirty thousand nuts per day. Such a number could not be supplied, for any length of time, from so small an island as that upon which the premises were erected, while to collect the nuts from surrounding islands, would have been both a costly and laborious system. Similar machinery, on a small scale, if distributed over several islands, would answer well, and would speedily remunerate an enterprising investor.

The cotton plant is not indigenous in Tonga; but the climate and soil are so suited to its habits that it has become perfectly naturalized. It has spread, without cultivation, over all the islands, and fine trees, of several valuable sorts, may be met with in almost any direction.

No botanical disposition has yet been made of the various species in the Friendly Islands; but

137 probably they will be found to correspond with those observed by Dr. Seemann in Fiji.* Some of the sorts have their seeds disconnected in the cotton-pod, while others have them compacted together at its core. There is an excellent variety of the genuine Sea-Island plant, or *Gossypium Barbadense.* Cotton from this, as well as from the other sorts, was submitted, some years since, for examination by competent authorities in England. In their opinion, no staple of finer or better quality could be produced in any part of the world; although the specimens submitted were brought, promiscuously, from trees growing wild in the 000 bush. There cannot, therefore, be any doubt as to the cotton-growing capabilities of these islands. The saline humidity, and equable temperature of the climate, with the proximity of the plant to the sea, in addition to the most extraordinary fertility of the soil, are all advantages of which the cotton-grower is well aware. But there are certain practical difficulties, that will always prevent these islands yielding any very large supply of this article, so essential to the necessities of British life and commerce.

First of all, the limited area of the different islands will not admit of the establishment of any very large or numerous plantations; and secondly, there will always be a serious difficulty in obtaining the requisite amount of native labour, to work such plantations as might be cultivated. The 181 people are not really an idle race; but so abundant 461 are the natural resources, from which their wants are supplied, that they feel very independent, in 464 regard to wages obtained in return for time

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* Dr. Seemann's "Viti," p. 50.

and manual labour. They will, most cheerfully, 181
barter and sell, to foreigners, the produce of their 461
own labour; but they have a great aversion to work 464
for wages or hire. This aversion does not arise,
solely, from a fear that the results of their industry
might become, at any moment, the property of their
superiors. To a great extent all such fears are now [565]
needless, the feudal vassalage of the lower orders [671]
having been recently abolished by law. But there is,
in the mind of the Tonguese, a deep-rooted pride, and
a love of freedom from all restraint upon individual
time or actions, in consequence of which the very
commoners cannot bear to be thought, or to be called,
any man's servant. Like the lower orders of trueborn
Americans, they are willing to be "helpers,"
on their own conditions, and according to their own
fancies, but never servants. Even those who become
domesticated in the families of Missionaries,
however much they may be remunerated, call
themselves "helps;" (*kau tokoni;*) and the service
rendered is from love, and not on account of obligation
on the ground of payment. The natives always
look with suspicion upon any schemes involving
the large employment of labour, from an idea that
their individual effort, devoted to the production
of what is wanted, on their own personal account,
will yield a better return than the mere wages
they might receive from an employer. They
look upon him as one trying to enrich himself at
their expense. These contracted views can only 177
become modified, or be destroyed altogether, by a 181
longer, and more perfect acquaintance, with the 461
usages of civilized life, in regard to the honourable
nature of voluntary, and properly remunerated, 464
labour. This change will also be accelerated

177 by the pressure of newly felt, and increasing necessities,
181 arising from an extended intercourse with
461 foreigners. But in the mean time these native
464 prejudices must stand in the way of any scheme,
of commercial enterprise, involving the employment
of many hands.

In concluding our brief enumeration of the principal
313 natural products of Tonga, it may be sufficient
to say, that all the best islands contain trees
which yield good timber for building purposes;
but, both in variety and quantity, the supply is
[185] limited. The natives take no pains whatever to
increase the stock of timber-yielding trees, in those
localities that are adapted to their habits. There
are, it is true, certain stringent regulations respecting
the felling of timber; but there is at the same
time an unnecessary and reckless waste of what
313 nature herself affords. The best and largest trees
824 are used in the construction of canoes. *Bobaos*,
396 the smallest class of paddling canoes, are always
cut out of single trees. *Tafaagas*, the beautiful
and swift canoes that are employed in fishing for
the bonito and albicore, and also the *hamatefuas*,
or sailing canoes having only a single hull and
large outrigger, are all built of planking, in the
same style as the large *kalias*. These two classes
of canoes, being required in considerable numbers,
involve a great waste of valuable wood, inasmuch
as only two, or, at most, three planks can be obtained,
from a single tree, by the native method
of cutting.

313 The *tamanu*; (*Calophyllum Burmanni*;) the
137 *milo*; (*Thespesia populnea*;) the *futu*; (*Barringtonia speciosa*;)
the *mohemohe*; the *fetau*; and the
tavahi, are the trees from which good and durable

timber is obtained. The *toa*, or iron-wood tree, 313
(*Casuarina equisetifolia*,) is somewhat abundant, [137]
but it is not much used by the natives, because
of its excessive hardness and heaviness. Clubs [411)
and spears were made from it in former times.
The large posts required for buildings are obtained [342)
from the *koka*, whose timber is very durable in
the ground. It likewise affords the best firewood;
and a dark liquid which exudes from its trunk, [314]
when the bark has been scraped off, is employed in [386)
stamping patterns upon the native cloth.

Some of the most stately and magnificent trees
are only fit for firewood, and some not even for
that. Among these may be reckoned the *ovava*, [137)
a species of banyan; the *buko*, (belonging to the
natural order of *Bombaceæ*,) and the *gatae*,
(*Erythrina corallodendron*.) This latter tree is [245]
very commonly planted to distinguish the boundaries [423)
of land belonging to different proprietors.

Having considered, so far, the natural produc- 128
tions of the islands, as a whole, we shall now resume 114
our personal narrative, by taking the reader to
Vavau, where the first years of our residence were
spent.

CHAPTER VII.

The harbour of Vavau, or Port Refuge—Suitability for a Naval Rendezvous—The first steam-ship across the Pacific—Rise of Christianity in Vavau—Finau Ulukalala—A sailor's letter for a Missionary—Finau persecutes the Christians—The first disciples—Their flight and conduct in Haabai—Taufa-ahau visits Vavau—Ulukalala's conversion—Burning of heathen temples and idols—Wrath of the heathen—Attempted war—A bloodless victory—Death of Ulukalala—Accession of King George—A great religious awakening—Attempt by the Romish Priests—The first code of laws—State of Vavau in 1846—Another great religious movement—Permanent results.

504 The harbour of Vavau has been long known to the
133 English Admiralty by the name of Port Refuge. The
(103) soundings given in the accompanying chart, are what
were taken by Captain Bethune, of the Royal Navy,
133 when in command of the "Conway" in 1838; but
114 the sketch of the harbour then made was inaccurate
504 in several particulars. These errors have been corrected in the present chart; but the scale of its projection would not admit a view of the coast and islands, to the eastward. As, however, that side of the group is rendered utterly unapproachable by ships, in consequence of extensive reefs, the omission is of the less moment.

504 There are two entrances to the harbour, both of
487 which are perfectly free from dangers. The widest
133 is that to the north-west. The other lies to the
south-west, between the islands of Huga and Niuababu. That channel is only about three-quarters of a mile wide, but it is deep, and entirely free from obstructions. We entered, in the "Triton," by that from the north-west. Passing between two

102
131
133
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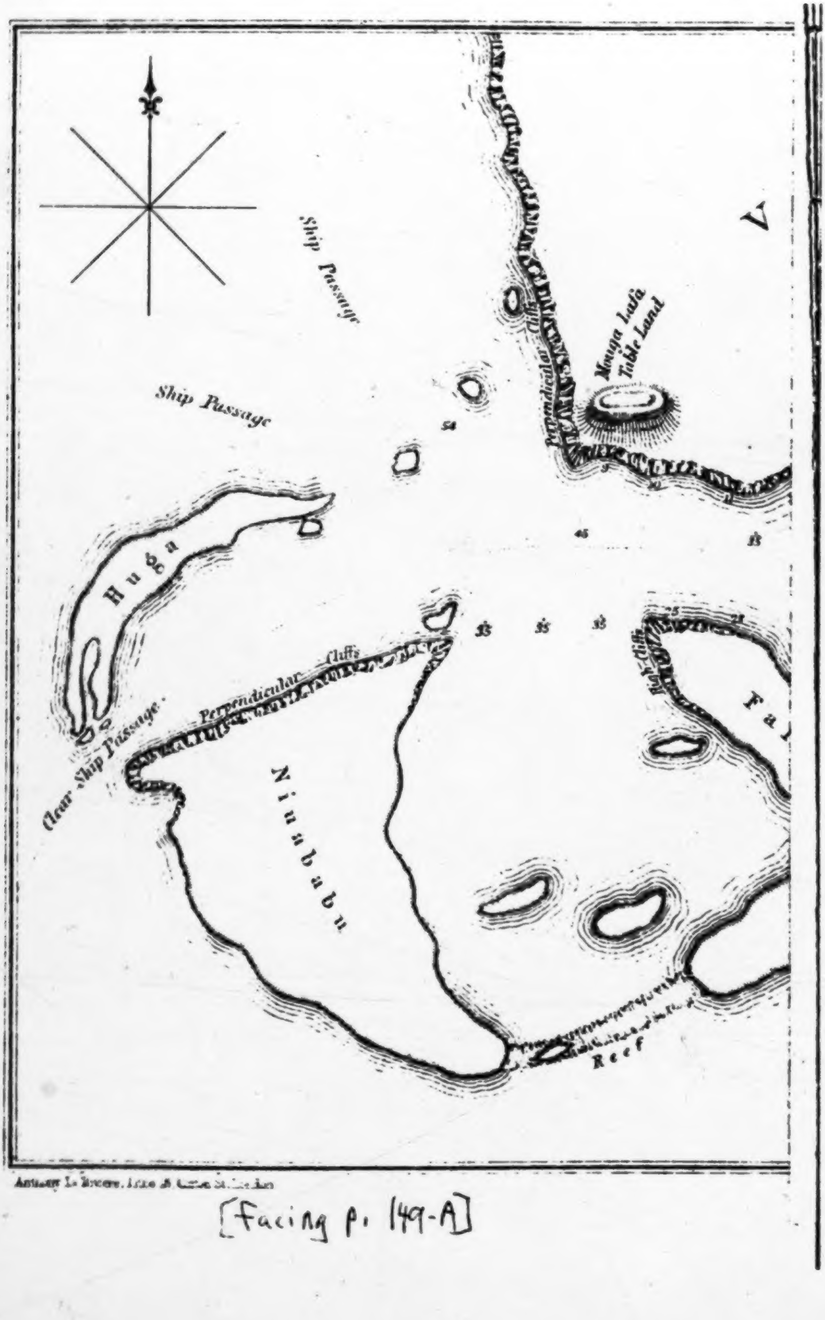
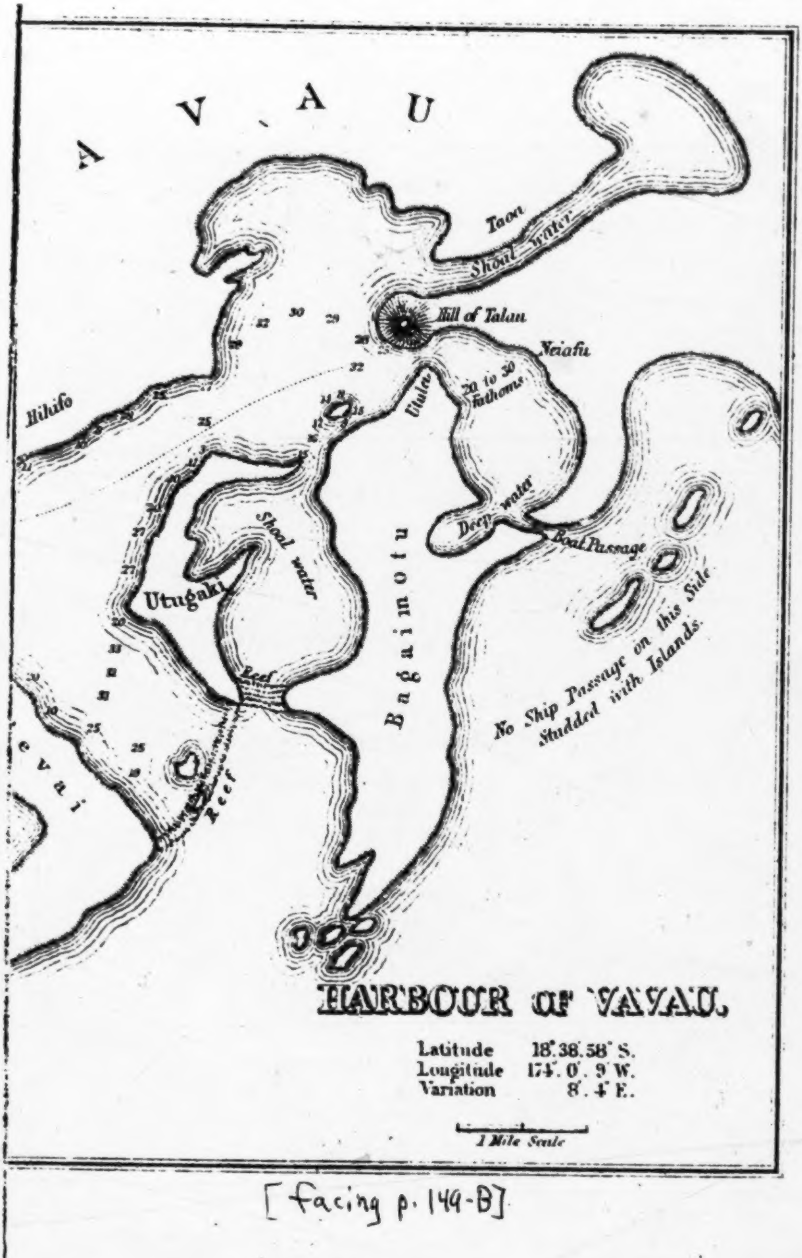

V
Ship Passage
Ship Passage
Mounga Lafa Table Land
Perpendicular Cliffs
54
45
35
35
35
35
Huga
Perpendicular Cliffs
Clear Ship Passage
High Cliffs
Fa
Niuababu
Reef

[illegible]

[Facing p. 149-A]

102
131
133
487


V A V A U
Taou
Shoal water
Hill of Talau
Neiafu
20 to 30 fathoms
Hihifo
Utulei
Utugaki
Shoal water
Bagaimotu
Deep water
Boat Passage
No Ship Passage on this Side Studded with Islands.
Reef
Reef
evai
HARBOUR OF VAVAU.
Latitude 18°.38'.58" S.
Longitude 174°. 0'. 9" W.
Variation 8°. 4' E.
1 Mile Scale

[facing p. 149-B]

bluff and precipitous rocky islets, that seem to 504
stand as sentinels over the sea-gates, we skirted 487
the Vavau coast, having the towering cliffs of 133
Mouga Lafa on our left, and the island of Huga
on the right. Upon doubling the headland of the
former, the natural formation and exquisite beauty
of the harbour began to unfold before us. Behind 504
lay Huga and Niuababu, shutting out from sight 133
the distant and lofty peak of Late, while, at the
same time, effectually protecting the harbour from
the heavy swell of the sea, from the west and
south-west. On the right lay the bay of Niuababu, formed by the eastern shores of that island, and the western side of Falevai. Several small islands lie in this bay; and its southern extremity is bounded by a shoal reef, extending across the strait, between the two islands just named. The reef has no opening, and is only passable by boats at the time of high water. No correct survey of the bay has been made, but it is clear of sunken rocks or reefs. Anchorage can be found in front of Falevai, and, probably, in the vicinity of the small islands. But a glance at the chart will show, that in the event of a gale from the north, or north-west, the bay would not afford a safe shelter for shipping.

The northern extremities of Niuababu, and Falevai, consist of high and perpendicular cliffs, crowned by thick woods and groves of cocoa palms. The sloping highlands of Hihifo are also covered with dense and rich vegetation, to within a few feet of the sea. The only bare spot is that which forms the table-land of Mouga Lafa.

Leaving Niuababu and Falevai behind, and keeping a course to the N.N.E., the harbour be-

504 comes narrower, and appears to be terminated by
133 the high hill of Talau. But, after passing the beautiful sandy shores of Utugaki, white and glistering in the sunlight, and getting abreast of the small island of Lotuma, the bay of Talau opens out to view on the left. The usual anchorage lies between Talau and the island just named; but if the wind be well to the southward, even a large vessel may safely stand on, past the south side of Talau, by a narrow but deep channel, lying between that hill and the sandy point of Utulei. That being passed, the ship may be brought to anchor, in front of the chief town of the island, in a fine bay that is, apparently, perfectly land-locked. Neiafu being the name of the town, we shall call this sheet of placid water Neiafu Bay. In Captain Bethune's chart, this bay is represented as quite land-locked, whereas there is a narrow opening, between Vavau and Bagaimotu, at the head of the bay. This opening is only a few fathoms wide, and is available by small boats at the time of high water. Small as it is, the channel is extremely valuable, seeing that it affords the most direct route of communication from the harbour to the whole of the islands, which lie among the numerous and dangerous reefs to the eastward.

000 Should these islands ever become of such importance, by the development of their rich natural resources, as to induce the resort thither of a large European population, Vavau will, unquestionably, be a place of no mean name and value. The energy and wealth of an enterprising community would soon transform its lovely bays and coves, into one of the most commodious and enchanting harbours in existence. Its natural formation is

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[133)

such, as to secure all those advantages which engineering skill could easily turn to good account, and with comparatively small outlay of capital. The water is of sufficient depth, even close to the edge of the undulating shores, for vessels of the heaviest tonnage; and, consequently, there would be no great difficulty in the construction of extensive wharves.

Vavau would answer well in all respects, either for a naval rendezvous, or for a steam-ship coaling station. Should the route of communication with this country from Sydney, across the Pacific *viá* Panama, be fairly established, this place, with all its natural advantages of easy and safe entrance and egress, and its many internal facilities, ought to command the attention of those chiefly interested in the movement. Both Fiji and Samoa have been talked of; but in neither of those groups can any harbour be found at all comparable to that of Vavau. As none of the Pacific islands yield any coal, the depôts would be supplied from Australia; and, therefore, the eligibility of this, or any other harbour in the South Seas, must be determined by the cost of transit, and suitability of position.

The distance of Vavau from Sydney is about 1,800 miles. The line of navigation from Australia thence, is more open and safe than either that to Fiji or Samoa. It also lies more directly on the route from Sydney toward the American continent; while the course of navigation from Vavau, onward across the Pacific, would be more clear than it would be from either of the other two groups named.

It may be observed, also, that the needful arrangements for the establishment of calling stations,

000 would be made, in the case of the Friendly Islands,
with a people possessing an established and con-
stitutional government. Small as is the dominion
[648] of King George, the Tonguese nationality has been
recognised by England, France, and America. There
would, therefore, be every guarantee obtained, that
any stipulations entered into would be faithfully
carried into effect.

177 These are some of the advantages which Vavau holds out; and it is somewhat remarkable that the very first steam-ship that ever made the voyage from Panama to Sydney, did call at Tongatabu, where provisions and firewood were abundantly supplied. To the Americans the honour is due of having actually accomplished that, about which the English have, as yet, only talked. As might have been expected, however, the speculation proved a failure, and the unfortunate steamer, "Monumental City," was subsequently wrecked on the Australian coast. The visit of this steamer to Tongatabu created a great sensation. It was the first time that the natives had seen what they call, very poetically, the fiery-sail ship (*koe vaka la-afi*). Their amazement was extreme upon first seeing the smoke of the steamer, and then its rapid and graceful motion unaided by any sails. It was visited by great numbers during its stay; and when getting under weigh to depart, the Captain kindly admitted a few of the leading chiefs on board, who, upon seeing the machinery in motion, could not repress their exclamations of astonishment and gratification; although the Tonguese, like the people of many other uncivilized lands, are very slow to betray, by look or word, the emotions of their minds.

128 So much then as to the natural advantages, and

—may we add?—the probable future of the Vavau 128
harbour. And having dwelt in great measure, thus far, upon the physical characteristics and beauties of these islands, let us now invite the reader to consider some of the wonders of Divine grace, exhibited in the moral regeneration of a fine, but once truly barbarous race of people; and in their consequent elevation, and rapid progress, in all the blessings of Christian civilization.

We have intimated in former pages, that we 797
arrived at Vavau during the progress of a remarkable religious awakening, with which we were made acquainted by the arrival of King George and his fleet of canoes at Tongatabu. It will be necessary, (128)
however, to retrace briefly the history of Christian effort and success in Vavau, from its commencement, so that the true condition of the people, at the time of our arrival, may be fully and clearly understood.

There is no study more interesting or instructive, in relation to the spread of Christianity, than that of observing the incidents that attend the dawn of truth upon dark and untutored minds. The instruments employed by Providence, in first rousing a spirit of inquiry, are often, in human estimation, the most unlikely to effect the purpose; and like the break of day, it is impossible to say precisely, where or when the total darkness is invaded by the earliest gleam of light. The past history of the church, in all lands, has shown that the human mind is often prepared, by events apparently trivial, for the greatest of moral and religious revolutions. And thus has the confession of one of the apostolic Christian Missionaries been practically reiterated

797 and confirmed, that the "treasure" of heavenly truth is deposited in "earthen vessels, that the excellency of the power may be of God, and not of us." Vavau was the last of the Friendly groups to receive the Gospel, and in bringing about its successful entrance and ultimate predominance, God was pleased to choose "the weak things of the world to confound the things which were mighty."

No direct efforts were made for the establishment 797 of a Mission in Vavau until the year 1831, partly 634 owing to the inability of the few Missionaries to overtake the work pressing upon them in the other groups, but chiefly because of the determined and obstinate opposition of Ulukalala, otherwise called Finau, who then wielded the chief rule over Haafuluhao. He was the Finau Fiji mentioned in Mariner's "Tonga," and was otherwise known by the name of Tuabaji.

Finau Ulukalala and his people were thoroughly acquainted with all the missionary movements that had been in progress in the southern groups from the very commencement of the work. His relationship to the chief and people of Tongatabu,—some of whom were among the earliest Christian professors,—together with the regular intercourse maintained, between the groups, in political and domestic affairs, continually brought additions to his stock of religious information. The rude elements of this knowledge he had already gathered from some English sailors, who, amid all their ignorance and vice, did not fail to tell him and his people, of the existence of the one living and true God. Perhaps, the early Christian training they may have received at their mother's knee, or the recollection of the sanctuaries and Sabbaths of their native land far away, may have impelled them to pay this tribute to the religion, which they themselves had forsaken and dishonoured.

By the help of one of these men, Ulukalala indited a letter to the Rev. Nathaniel Turner, in July, 1828, in which he applied for the services of a Missionary in his group of islands. His real motive at the time was one probably of either pride or covetousness; but the letter itself is worth transcribing in part. It began and ended with the following words:—

"SIR,—I am so glad to hear that you are at Tongatabu, teaching my friend Tubou to know the great God: I hope, sir, you will be so kind as to send to Port Jackson for some Missionaries, to come to my island, to teach me and my people........ ....Be so kind, Sir, as to go as quick about Missionaries as time will allow. So no more from me, a wicked sinner."

The language of this letter betrays the hand of an illiterate foreigner, and it seems to indicate that, either he was a canting hypocrite, or that his conscience was really ill at ease. The words "from me, a wicked sinner," put into the lips of Finau, a dark savage, were, let us hope, expressive of some lingering qualms of conscience, and of the grace of repentance, on the part of the poor wanderer himself who penned them on his behalf.

This application was not immediately met by the appointment of an English Missionary, and the pride of Ulukalala would not permit him to receive religious instruction from one of his own race. Nevertheless, the visits of Vavauans to Tonga, 797 634 brought them in contact with the Missionaries from time to time, and also into the company of their converted fellow-countrymen. Many of these voyagers visited the chapel at Nukualofa from motives of curiosity, while the Missionaries availed themselves of all opportunities to talk and preach to them about "Christ, and Him crucified." Thus wrote the Rev. N. Turner on October 25th, 1829, from Nukualofa in Tongatabu:—"The chapel was crowded to excess again this morning, and many strangers from Vavau were outside in the yard, having come to see and to hear what this *lotu* (religion) is. In the evening I went out to the sea-side, to the Vavau camp, and preached to the strangers, many of whom listened with profound attention; and, I trust, some of them with real profit." The word *was* as "bread cast upon the waters," and it was "seen after many days." Every *folau*, indeed, carried home to Vavau some additional and startling intelligence to the haughty Ulukalala and his people, of what the new religion was accomplishing in Tonga; but, thwarted as he had been in his desire for an English Missionary, he now resolved that none of his people should be permitted to pray. And thus a fierce struggle began, which, however, proved of but short duration.

As well might Finau have tried to arrest the sun in his daily course through the heavens, as to have stayed the progress of the Gospel, now that its truths were enlightening and agitating the minds of hundreds of his subjects. In vain also did the
[793] heathen priests and priestesses fulminate their impotent rage against the God of the foreigners, knowing full well that their entire craft was in danger. Still, the power of the imperious chief-

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

tain kept the people in awe, and for a time no signs of the coming change could be seen. 797 634

At length two men, called Faone and Lube, yielded to their convictions, and avowed themselves Christians. They knew full well the risk that was incurred, but, in dependence upon Divine aid, they made the venture; and were prepared for encountering cheerfully all hazards. With no Missionary near them, nor any Christian teacher, to give them advice or shelter; these men stand out from the thousands of heathens around them, and in the face of an angry monarch, proclaim themselves followers of Jesus Christ. What a triumph, and how glorious were its results!

They were immediately summoned to the presence of the chief, and with many threats were commanded to desist from prayer. They knew not but that the club of their autocrat master would lay them in the dust; but they, nevertheless, boldly refused to recant from the religious profession they had made. Happily the wrath of the heathen was partially restrained. The persons of these two men were not touched, but they were forcibly driven away, from lands, and wives, and friends. Meantime the islands 797
of Haabai had received the Gospel, and thither, 798
therefore, Faone and Lube went for safety. There also the heathen greatly persecuted them; but they remained steadfast through it all. They were proof against open persecution, but would they equally resist bribery, and bland persuasions, to deny their Heavenly Lord and Master? Let us see.

The arrival at Haabai of a canoe from Vavau is 797
heralded by the rapid roll of the wooden drums. 634
Part of its business is to bring a message from the [202]
offended Ulukalala to Faone and Lube. They are [534]
[203]

797 summoned to the presence of the chief whose duty
634 it is to deliver it in the king's name. They are
203 told that it is the king's desire they should
immediately return to Vavau, in which case he would restore to them lands, and wives, and friends. It was a tempting bait; but what was the instant answer? "Tell the king," said they, "that if he will permit us to pray, we will go; but if not, we will not go. We prefer a life of poverty where we can pray to God, to wives, or houses, or lands,
797 without God." With much less light and know-
781 ledge than the three Hebrew children, who, at all
risks, refused to obey the blasphemous mandate of King Nebuchadnezzar, these two humble Christian converts were equally firm in their adherence to the faith of Christ. They were fully prepared even to die if needful; but God did not permit them to be tried to that extremity.

797 With Lube we had no personal acquaintance, but
we found in Faone a man of no common stamp of
157 mind. He was an able, and very original and power-
ful preacher; and for some years he did good service as an evangelist in Fiji, to which country he went, in answer to the call of the church, a few years after his conversion. From thence he was removed again to his own native land, and we trust he still lives to adorn the doctrine of God our Saviour. He was lacking in prudence in regard to some of his proceedings, in the management of the Mission committed to his care, while in Fiji; and, after his return to Vavau, he also incurred the displeasure of King George in reference to some political affairs; but we believe him to have been a thoroughly good man, and to have been possessed of no ordinary gift in prayer. At all events, his name deserves to be

recorded in the history of the religious progress of 797
his country, on account of the bold stand which 157
he and his companion Lube made, when, as yet, the thousands of their fellow-countrymen, were bowing down to stocks and stones.

Their decided conduct unquestionably produced 797
a great impression upon the mind of Ulukalala, 634
and still more so upon the people at large, many of whom were secretly anxious to follow the example of Tonga and Haabai. But during two years Ulukalala was madly bent upon sustaining idolatry, and [798]
continued to repress, with bitter and cruel persecution, the rising wishes of many of his people. In April, 1831, Vavau was visited on temporal business by Taufa-ahau, (the present King George,) from Haabai. He went in considerable state, with a fleet of twenty-four large canoes, in which were many chiefs and commoners, who, with himself, had recently renounced the idols of heathenism. These spread the leaven of the Gospel still more widely, amongst the people, while Taufa-ahau personally employed all his powers of argument and moral influence, with his friend Ulukalala. Gradually the proud mind of the chieftain yielded; and he went so far as to express a willingness to receive a Missionary, if he were sent direct from England. Leaving his fleet in Vavau, Taufa-ahau, with characteristic promptitude, set sail at once to carry the intelligence to his own resident Missionaries at Lifuka. Upon hearing the glad news, they wrote a friendly answer to Ulukalala, stating that his wish for an English Missionary would shortly be gratified, and exhorting him to dismiss his former prejudices, and believe in the true God. With this letter Taufa-ahau returned

797 634 to Vavau on the 27th of May, and on the following Lord's Day, Ulukalala, and a number of his people, began to worship God. The service of singing and prayer was conducted by the native Teacher, who had accompanied Taufa-ahau and his fleet, as a sort of chaplain.

797 798 634 When this memorable Sabbath was over, Ulukalala issued an order that the heathen temples under his control should be burnt down. Some of the chiefs still held aloof, and many people heard with alarm the threatened demolition of their pagan deities and sacred places. But in the midst of all the divided opinions agitating the people, there were many willing hearts and hands ready to do the work. For three days the smoke of heathen fanes, and burning idols, darkened the azure sky of Haafuluhao, and ascended as the incense of a spiritual sacrifice before the presence of that Great Being, by whose power and Spirit the glorious triumph had been brought about.

797 634 The converts who had gone from Haabai to Vavau in the fleet of Taufa-ahau, were now besieged by anxious inquirers. They knew but little, as yet, of Bible religion themselves, but they knew more than the Vavauans; and the little they did know was willingly imparted. For days and nights in succession, some of them talked, read, prayed, and sang with the new converts. The thirst of the people for the word and worship of God seemed insatiable; and it was with difficulty that Taufa-ahau and his followers could tear themselves away on the return to Haabai.

[565] [798] [669] There were several important chiefs by no means satisfied with the new state of things inaugurated by Ulukalala. These men and their people soon con-

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stituted a heathen party, who only wanted the 797
presence of a bold leader, to assume the attitude of 798
open antagonism. The triumph that had been 669
gained over heathenism was too grand to be allowed [565)
to pass unchallenged, or unassailed, by the "god of this world." During long ages he had held the people in miserable bondage, and would not now let them go free without a desperate effort to recover his power. He soon found a ready tool to execute this purpose, in the person of a chief, the half-brother of Ulukalala, who, about this time, returned from a temporary residence in Fiji.

After organizing the disaffected chiefs and peo- 634
ple under his own command, Laulalo began to 798
inflict heavy sufferings upon the Christians. At 669
first single houses, and then entire villages, were ravaged and plundered. Ulukalala, for a time, permitted these grave proceedings to go on unchecked; but when the heathen party at last fortified themselves in the town of Otea, on the island of Falevai, and had declared war against him, he was compelled to adopt strong measures for securing the peace of the land. There can be no doubt that his brother had a double object in view: first, to root out the new faith; and secondly, to wrest the government from the hands of Ulukalala. In this emergency, and chiefly because the rebellion was headed by his own relation, Ulukalala applied for counsel and aid from Taufa-ahau. The latter accordingly sailed from Haabai with a large fleet, and, upon reaching Vavau, used his best influence to effect a peaceful reconciliation of parties. The heathen, however, were fully determined to try the force of arms. They would listen to no conciliatory overtures, and would not consent to submit under any conditions

634 to the government of Ulukalala. Accordingly the
798 fortress of Otea was closely invested by Taufa-ahau
669 and his warriors, as the allies of Ulukalala. Very
soon the spirit and courage of the besieged began to flag, and ultimately the fort was taken by stratagem, and was razed to the ground, without any bloodshed:—a new thing truly in the tactics and annals of Tonguese warfare, as well as a commanding evidence of the great change that had already come over the temper and habits of the people.

797 Soon after this bloodless conquest, the rebel
798 chiefs and their retainers, one by one, joined the
Christians; and thus was heathenism, as a system, completely swept away, even before the foot of an English Missionary had touched the shores of Vavau.

634 Zephaniah Finau Ulukalala did not long survive
the period of his own conversion, and that of his
666 subjects. He died toward the close of 1833, truly
[797] relying upon the Saviour; and by his dying commands and nomination, the chiefs of Vavau proceeded to elect Taufa-ahau, then baptized George, King of Haabai, to the supreme government of Haafuluhao. Although, in after years, it appeared that this was not done very heartily by certain of the chiefs, yet they could not deny the just hereditary right of Taufa-ahau to become Ulukalala's successor. The election, therefore, was carried into effect in due form, and with the apparent consent and sanction of all concerned.

634 This accession of King George was, undoubtedly,
781 of great importance to the interests of religion in
Vavau; but an event of still greater moment occurred in the course of the years 1834–35.

It pleased God to visit the people of Vavau, at that time, with a deep and wide-spread religious awakening, in which many hundreds sought and found Divine mercy. During the progress of this remarkable visitation, King George himself, and the Queen, who had been baptized by the name of Charlotte, had occasion to visit Vavau. They also felt the power of God upon their minds, and attained a higher state of religious experience than that of a mere nominal profession. The love of God was shed abroad in their hearts, and from that time they both devoted themselves to a course of real godliness, and of practical usefulness in various departments of Christian service. 634 781

Many cases of genuine and satisfactory conversion gladdened the hearts of the Missionaries then on the spot; but it would be hazardous to fix, with arithmetical precision, the exact number. We may be permitted to doubt whether "two thousand two hundred and sixty" persons were savingly converted in the course of six weeks. We do not doubt either the power or the grace of God to do this, but we do question the possibility of an uninspired person calculating with such nicety the results of any similar visitation. The cause of truth is only damaged by the attempt. But we can avow that the moral aspect of the Vavauans was wholly changed, and that a great and lasting impetus was given to the spread of vital Christianity throughout the entire group of islands. 797

During the interval that elapsed between this awakening and our own arrival in 1846, the churches of Haafuluhao held on the even tenour of their way, unopposed by any heathen influences, and only troubled in 1837 by a vexatious but ineffectual attempt, made by a Romish bishop and

797 several French priests, to obtain a footing on the islands.

671 In November, 1839, an important step was taken
634 by the king, in the adoption and promulgation of
692 a code of laws, and by the appointment of four judges or magistrates, by whom alone all cases of crime, or civil complaint, were to be legally tried and disposed of. The code was very brief and primitive, but it was valuable as an establishment of the principles of law and justice, in a land where "might" had hitherto been "right," and where the despotic club had usually been the supreme arbitrator in all serious quarrels. Neither chiefs nor people were hereafter to take the law into their own hands. The rights of all parties, in criminal or disputed matters, were to be decided and maintained by the appointed and responsible courts of law, after a fair and open trial.

797 Thus, in 1846, we found Haafuluhao com-
177 pletely purged from its former heathenism. Only fifteen years had clapsed since the people had
[798] submitted to the sceptre of Christ. Yet now the Sabbath was rigidly and reverently honoured. Sanctuaries had been erected, and were well attended, in every village. Considerable progress had been made in Scripture knowledge. Schools were in active operation. Upwards of two thousand Church members claimed unceasing pastoral attention; while the entire population was under daily religious instruction in some form or other. Numbers of lay-preachers, and Day-school Teachers, were under training, by the Missionaries, for various important duties and posts of usefulness. Property and life were guarded by the sanctions and power of law duly administered. Domestic relationships

were observed and honoured; while the general 797
morality of the people was such as commanded the 177
admiration of all right-minded visitors, although it
had, more than once, elicited the bitter sneers of
lascivious and unprincipled men, who in former
times, when visiting these shores, rioted in unbridled and unchecked lust.

In this year also, another season of spiritual 797
power had come. The awakening began in the 781
same village of Utui, where that of 1834 commenced: and like the former, this also broke out
under the preaching of a native. Several events
had recently contributed to deepen religious feeling,
where it already existed, and to produce anxiety in
the minds of the careless and ungodly. Out of 797
four Missionaries one only remained. One had
died under peculiarly distressing and sudden circumstances; another had been compelled, through
failure of health, to vacate his post; and lastly, in
March, 1846, the people had witnessed the holy
and happy end of the Rev. Francis A. Wilson, a
Missionary who had been greatly esteemed and
beloved, both by his colleagues, and by all
the people. About the same time, the terrific 133
eruption took place at Fonua Lei, of which an
account has already been given. For more than
two weeks the islands of Haafuluhao were rocked,
night and day, by the most alarming earthquakes.
During part of that time, the shocks recurred
at intervals of only ten or fifteen minutes. The 133
inhabitants knew not what might happen at any 781
moment, and the stoutest-hearted quailed in the
presence of phenomena so grand and awe-inspiring.
All these various occurrences were overruled and
accompanied by the power of the Holy Spirit,

133 until the question came earnestly from hundreds
781 of the people, "What must we do to be saved?"

Upon landing at Neiafu we were cordially wel-
797 comed by the people, and we found the Rev. Peter
781 Turner, almost worn out by the incessant toils and excitements of the previous few months. Day and night he had been ministering the Word of Life; and for weeks together he had been absent from his home, visiting all the towns and islands in succession, that he might, by his personal labour and oversight, direct, or check, where necessary, the outburst of religious feeling that was sweeping over the entire population.

Although the Tonguese are naturally a very stately and reserved people, it could not be expected, that such an extensive religious movement, embracing all ranks and every description of character, should be entirely free from objectionable features. Nevertheless, the amount of real good done was great and indisputable. Many of the worst adversaries of the truth were truly converted; and not a few of these very men are now employed, as Christian ministers and teachers, on important Stations in their own land, or else in Fiji, Samoa, and in other regions.

CHAPTER VIII.

The town of Neiafu—Study of the language—First Tonguese sermon—Sketch of Joue Fifita—Faubula, the son of the King of Lakemba—Vavau in 1846—A Sabbath day's labour—Calls for help—Variety of Missionary occupations—Administration of Medicine—Tonguese doctors—Instances of their skill—Visit and letter of Professor Harvey—"Protestant Missions Medical Aid Society"—Boat-building—Missionary Journal—Chapel-opening at Toula—A visit to Hologa—Tonguese Palanquin—Inauguration of oil contributions—Mode of burying foreigners at Toula—The God of Makave—Missionary tour to out-stations—Various services—Huga, and its cavern and Bay—Niuababu—Singular cavern—Native tradition—Lord Byron's poem of the "Island"—Cave at Falevai—Return to Neiafu—Sacramental service. 000

STANDING upon ground reputed sacred in heathen times, the town of Neiafu was of considerable note, and it was resorted to as a sort of neutral territory, in the wars of Haafuluhao. Its chief importance, however, in modern days, has resulted, like that of Nukualofa in Tongatabu, from its facilities for intercourse with Europeans, and from the concentration thither of Mission families and their influence. 361 [797] [648] [177]

The town is situated in a valley, stretching between the hill of Talau, and that which overhangs Neiafu Tahi. The immediate site of the town lies behind a small cove facing Neiafu Bay, in which stand several large *hala folaus*, or canoe sheds, into which the sea-going Kalias are drawn for shelter from the sun. These sheds resemble in form, but only on a much smaller scale, those that cover ships while in course of construction in our English naval yards. Ascending the rising ground behind these sheds, the path passes between the *abis* of the king, and those of several of the principal chiefs. [343]

361 Beyond these stands the *Bou valu,* a large open
[344] building devoted to the reception of strangers, and
to the transaction of all public business. Around
[351] this place there is a *malae,* or grassy sward, of
several acres in extent, fringed by cocoa-nut and
[764] cedar trees; the prospect being bounded on the
right by the hill of Neiafu, at the foot of which lies
a burial-ground, where the remains of two missionaries
have been interred, near the tombs of the
leading native families.

Proceeding a little further inland, the Chapel is
361 reached. That which stood there in 1846, measured
368 one hundred feet by forty-five. Turning
797 from thence to the left by a road leading towards
[491] Talau, the Mission premises were soon reached.
These consisted, at the time specified, of a large
printing-office, containing three presses with all
their necessary appurtenances; and beyond that
building lay the dwellings required for three Mission
families. These were erected upon separate
[417] *abis,* or allotments of gardening land, the whole
being surrounded by a neat native fence, with a
[245] magnificent row of large orange-trees lining the
entire frontage to the road.

797 After the bustle of landing our stores was over,
the active duties of Mission life immediately commenced.
Among these, the acquirement of the
797 language was felt to be the thing of greatest importance.
122 We had not been idle in this matter
since reaching the islands: but still, in the prevailing
religious excitement, and the consequent
increase of labour devolving upon our senior colleague,
Mr. Turner, we saw abundant reason for
prosecuting its study with unsparing diligence.
[123] We longed to take an active part in the religious

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instruction of the people in their own tongue. To this end we resolved to acquire it entirely from the natives. And being convinced that mingling a great deal with the native children, would be the speediest way of obtaining a knowledge of the simple and ordinary modes of expression, with a clear pronunciation, I accordingly went very much amongst them. At the same time, I gladly embraced the kind aid offered by Kalisitiane Tutoe, the chief judge of Vavau, who devoted two hours every day to my instruction in the language. The result was, that by the end of three weeks, I had composed a short sermon in Tonguese, and on the following Lord's-day conducted the service, with the exception of the extempore prayers, at a village called Makave. On the way thither I was accompanied by a few of our best Christian teachers. Among these were Jone Fifita, and Jone Faubula. When about a quarter of a mile from the village of Makave, Fifita stayed our further progress by asking whether we might not pause and pray that God would assist His Missionary servant, and also bless the word about to be delivered. The proposal was no sooner made than acted upon. We immediately knelt down by the roadside under the shade of the overhanging trees, while Fifita poured forth a beautiful and powerful prayer. He prayed that the Lord would "soften His servant's mouth,"—meaning that He would enable him to speak with ease and correctness; and also that He would open the hearts of the people to receive the truth spoken. After such a preparation, it seems hardly necessary to say that the service was a time of blessing, as well as of mental excitement and trial. It was a truly small, and no doubt a feeble beginning; but

797 from that Sabbath-day, and during nine years afterwards,
123 the writer never failed to preach to the Tonguese
122 the "unsearchable riches of Christ" in their
own tongue, with the exception of two or three occasions when laid aside by sickness. Our first extempore attempt was made at Leimatua, at the watch-night service at the close of the same year; and we never had occasion after that time to *read* any of our discourses to the natives. We do not mention these things by way of boasting, but as an encouragement to all young Missionaries, who may be tempted to be disheartened while learning a foreign tongue. Our advice would be to all such, to learn from the natives and not from Europeans, and to begin by speaking with and amongst the children, while careful at the same time to secure the aid of some native of known ability to guide and correct their studies.

157 Jone Fifita was a man of no ordinary character
and ability. As a public speaker, he was possessed
159 of many of the gifts and graces of a polished, but
yet natural orator. His religious character likewise
was bright and consistent in the highest degree. In
[142] person he was considered much below the Tonguese
standard of height and physical development.
Nevertheless, he had been noted, in heathen times,
as a great champion in all pugilistic and gymnastic
feats. He was also an oracle in traditional lore,
and in his knowledge of the *mekes* and *ulas*, or
songs and dances of the country. After his conversion,
157 his natural powers were sacredly devoted to
159 the cause of Christ. He loved the society of the
797 Missionaries, and he profited more than most of his
companions under their instructions. He soon acquired
large and correct views of Scripture truth;

and, considering the slender advantages he enjoyed, 157
from having only become a Christian in his old age, 159
his general knowledge was extensive. He was en- 797
dowed with a remarkably clear and quick reasoning
faculty, an excellent memory, a fine chaste diction, [537)
with the most wonderful flow of language; and a mellifluous and powerful delivery. All these qualities were accompanied by a natural impetuosity of manner, and appeal, that made his public ministrations both highly interesting and profitable.

His peculiar gifts of mind, and his extensive acquaintance with native history and customs, qualified him for special usefulness to the Missionaries, both in reducing the language to its present scientific arrangement, and in translating the Bible into the native tongue. During the whole period of our Mission life we had constant intercourse with him; but especially so during a three years' residence in Vavau. All who knew him, will bear us out in saying, that he was one of the choicest of those good and able men, whom God has raised up among the Tonguese themselves, to be the teachers and the messengers of the churches. In his later years, Fifita resided at Hoöfoa, in Tongatabu, where he died, bearing a most happy and triumphant testimony to the "truth as it is in Jesus."

The early religious history of Jone Faubula, who 159
is now regularly employed as a native Minister, 563
affords an example of many similar cases of con- 797
version, in which great sacrifices have been made 793
on the part of the converts, rather than that they should remain in heathenism. He is the son of Tuiniyau, the King of Lakemba, in Fiji. Under the ministrations of Messrs. Cross and Cargill, he

159 professed Christianity; and, after a while, was truly
563 converted. His heathen relatives then tried by
various means to force from him a recantation
797 of his religion. But, rather than yield before their
793 persecutions, or to their persuasions, he embraced
an opportunity that presented, of making his escape
to the Friendly Islands, where he knew he would
be permitted to worship God in peace. Although
often solicited since then to return to Lakemba,
where he would at once be assigned no mean station
among the ruling chiefs, he has steadily refused;
preferring rather to hold the sacred office of a Minister
in the Church of Christ, and to labour for the
spiritual benefit of the people amongst whom
his early religious impressions were fostered and
159 ripened into maturity. Faubula was a great
797 favourite with us, in all our Missionary boating
expeditions. He was intrepid, skilful, and hearty.
157 He was also possessed of a fund of natural vivacity
563 and wit, which enabled myself and the boatman, who
always accompanied me, to pass pleasantly many
an hour upon the sea, under a blazing sun, which
otherwise would have been wearisome enough.

797 Vavau contained, when we arrived, nearly three
thousand church members. There were thirty-two
[794] preaching-places, seventeen of which were reached
by water. The others varied in distance, from the
Mission station, from two to ten miles. Having
no horses, at that time, the labours of the Missionaries
were extremely exhausting. The inland
journeys were commenced before sunrise, and pursued
during the cool of the morning; but, whilst
thus avoiding one evil, another was encountered,
equally great, if not worse. The roads, in most places,
[491] were no better than footpaths through the long
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grass and brushwood; and, everything being satu- 797
rated with the heavy dew of the previous night, 132
one could not proceed far on a journey, before being [491]
thoroughly drenched. Indeed, it would have been
quite as comfortable, in some instances, to have
waded through a river, as to push a way through
the long grass, and other prolific vegetation
encroaching upon the road, laden with glistering
dew. The arrangement for a Sunday's work, was 797
usually something like the following:—Breakfast
about four A.M. Then walk to the most distant
place for the day, say nine or ten miles. Preach
there at nine o'clock. Refreshment after service,
and then a walk of a few miles, under a vertical
sun, to the second preaching-place, where service
would be held at one o'clock P.M. From thence
another village would be reached, in time for a
third service, about four o'clock P.M. All this
done, the exhausted man would arrive at home
again, a little after sunset. Destructive as these
labours were of health, in such a climate, they were
the necessary result of two men attempting to
do what would have fully taxed the strength and
time of even four.

Such are the circumstances under which often- 006
times the cry comes from distant Mission-stations
for additional help. A Missionary brother, more
vigorous than his fellow-labourers, is left standing
alone at his post, after all the others have been
removed by sickness or death. He only out of the
number is left to pastorize the famishing thousands
around. Innumerable cares of the churches crowd
upon him; journeys are multiplied; religious services
are increased; the very hours of necessary repose
are diminished; while, in a variety of ways, the

000 earnest Missionary endeavours to overtake the additional demands made upon him. But, too soon, he is made aware how all this tells upon his physical and mental state. He feels stealing upon him a deep and dreary foreboding of premature exhaustion; in the midst of which he indites a wailing cry for help to Christian hearts and hands, in his far-off native land. He thinks,—and is he not right in so thinking?—that for him to die in the work of the Lord, would be an individual gain; but that the Church at large will not be justified in the sight of God, should it permit a needless sacrifice of Missionary life, when, by even ordinary exertions, or, if need be, a little more sacrifice, relays of labourers might be afforded. Never, then, let these calls be unheeded. They are the cries of men panting, and sometimes dying, under enervating and multiplied toils that far exceed their strength. Let the least possible delay occur before every such entry as, "One Missionary wanted," be erased from Missionary Reports, by an immediate supply. Failure in this duty will, most likely, entail something akin to blood-guiltiness upon the Church, and, by just so much supineness and neglect, will unquestionably retard the universal spread of the Gospel.

991 Nor must it be forgotten that, in Stations such as the Friendly Islands, many other duties devolve upon Missionaries, besides those of a strictly ministerial character. The absence of a European population, and the total ignorance of the natives, concerning all the arts of civilized life, in the earlier years of the Mission, necessitated the performance of labour which the Missionaries would otherwise have been under no obligation to under-

take. They had to superintend the building of chapels and houses, and in great part to make, and fix, with their own hands, doors, windows, and all internal arrangements and fittings. Where a printing-office was established, as in Vavau, the labour of that department had to be done by themselves, until natives were instructed.

What was still more serious, they had to be their own family doctors under all contingencies, and, in addition to that, they dispensed medicine largely among the sick natives. To this very important branch of Missionary work, two hours were devoted each day, at every Mission residence throughout the Friendly Islands. The Missionaries considered the art of healing the body, or alleviating the sufferings of the dying, as second only to that of saving the soul. Medicinal science, therefore, and the elementary principles of surgery, were studied by them, next to the Bible itself. Some may think that it is undesirable to unite the two professions of doctor and minister in one person. It has been said that if we attempt to engraft the medical profession upon the higher and nobler one of divinity, we shall, "at the same time, spoil a divine and make a quack." * In Tonga, facts disprove this. Incalculable benefit has accrued from the course adopted in devoting attention daily at the Mission residences to the medical wants of the natives. And, although the Missionaries would lay no titular claim to the "profession" of medicine, they would very stoutly and properly maintain the untold value of their extensive and successful "practice." Thousands of natives, every year, have been glad to avail them-

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* See Dr. M'Gowan, in "Conference on Missions," p. 275.

797 selves of medical Missionary skill: while, at the
177 same time, they have confessed to the general
efficacy of the treatment received, by the entire
abandonment of many of the quackeries of their
own professional doctors.

756 These Tonguese doctors, or *kau faitoo*, were a
759 distinct class who confined the knowledge of their
art to their own families, and thus made the
employment, which was lucrative, hereditary. The
[755] practice they followed was a combination of sorcery,
[757] and superstitious ceremony, with the administration of herbal medicines, or the external application
of medicated oils, or pounded leaves. Unquestion-
[824] ably, their knowledge of the medicinal properties
of herbs was considerable; but, not unfrequently,
fatal results ensued from their prescriptions. Sometimes, in heathen days, these occurred by design,
and at all times their administration might be
757 accompanied by serious accident. For the sake of
securing greater secrecy, the herbs are often
gathered during the darkness of night. Hence
cases have been known, in which a deadly poison
has thus become mixed with the intended medicine,
and the patient has been destroyed. For the relief
of local pain, the natives are great believers in the
soothing and curative powers of proper external
manipulation and friction, as well as in a liberal
depletion, by small gashes, made over the afflicted
part, after the style of "cupping." In rheumatic
[171] affections, and pains of a kindred nature, the
natives employ medicated embrocations, which, I
believe, are similar to those mentioned by Dr.
Seemann as in use among the Fijians.*

752 In setting limbs, a few of the Tonguese doctors

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* "Viti," by Dr. Seemann, p. 340.

were really skilful; and this may be also said of 752
them, in regard to a few severe and delicate surgical
operations which they do not hesitate to perform.
It is worthy of remark, however, that they never
attempted amputations more serious than those of [412]
the fingers; and these were often effected in a most
rude and barbarous manner, by either hacking and
sawing them off with the edge of a sharp shell, or,
in modern times, by the use of knives or carpenters'
chisels. Two instances illustrative of these statements may be here given. The first is that of a 752
woman, who came one day to the Mission dispensary, with a diseased finger. It had begun to 797
mortify; and I told her that she must have it
amputated at once. To this she assented, and
expressed a desire that I should do it there and
then. I told her that I was both unwilling and
unable to do it myself, but referred her to a native
doctor. Accordingly, she went to one immediately, 752
and, waiting patiently until he had sharpened 412
a tool for the occasion, the mallet and chisel disposed of the little member at a single stroke. Such
wounds were always healed by cauterization.

The second example of surgical skill we shall 752
adduce, was more refined and complicated. The 797
writer was called upon, in common with other Missionaries, during a native war in the year 1852, to [726]
attend many cases of gunshot, and other dangerous
wounds. Among the number, we were summoned [634]
to visit Joeli Mafileo, the Governor of Haabai, who
had been dangerously wounded in the shoulder
by a musket-ball. The ball had passed completely through the joint; shattering the bones
most severely. When we arrived, we found
that the native doctors had already dressed the

752 wound, and we therefore contented ourselves by
797 administering some needful medicine. The progress of the patient, however, was slow; and very unfavourable symptoms appeared from time to time. At length, one of H.M. ships of war arrived at the island, and, under the circumstances, we requested the surgeon to examine the wound, and give his opinion. He accordingly did so, and concluded by saying that it was a case in which no European surgeon would hesitate for an instant. The injury done was so extensive, that he considered the arm must ultimately be lost, if not the life of the patient. Mafileo, however, would not hear of amputation. The native doctors therefore continued the treatment of the case, declaring their conviction that they would save both the arm and the life of the patient. After the lapse of several months, a cure was fully effected. When we left the islands, more than two years had elapsed since the war in which Mafileo received his wound; but he was then well and hearty. Although he could not use his arm, he was saved the pain of dismemberment, and had avoided an unsightliness from which the proud native mind instinctively shrinks. The
752 Tonguese would rather die than submit to the loss
826 of a limb by amputation; although, as we have
304 seen, they are by no means nice about sacrificing a joint or two of the fingers.

797 While upon this subject of medical Missionary effort, we may say that various English Protestant Missions abroad have been greatly indebted for aid in this department, to the Christian testimony, and benevolent liberality, of a gentleman of eminent scientific ability, who visited the Friendly Islands and Fiji, during the year 1855, in the prosecution

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of scientific researches. This gentleman was Dr. W. H. Harvey, of Trinity College, Dublin, Professor of Botany, &c., &c., whom the writer had the pleasure, as well as honour, of entertaining for a short time on the island of Lifuka, in Haabai.

Convinced, by his own observation, of the importance and extent of the medical aid afforded by the Missionaries in those islands, Dr. Harvey addressed a letter to his friend, N. B. Ward, Esq., F.R.S., F.L.S., &c., of London, suggesting the establishment of a "Polynesian Medical Aid Society." This suggestion, accompanied by a kind pecuniary gift, led to the establishment of the "Protestant Missions' Medical Aid Society," having for its President the Right Honourable the Earl of Shaftesbury; N. B. Ward, Esq., treasurer; and Henry Deane, Esq., honorary secretary. This Society has already done great service, by sending valuable grants of medicine and simple surgical instruments, through various Missionary Societies, to remote and necessitous Stations, in all parts of the world, thus extending its beneficial influence far beyond those South Sea Missions, for which it was primarily originated. Dr. Harvey's interesting letter was dated from Tongatabu, July 29th, 1855, and we cannot refrain from making a few extracts from it. The entire communication is well worthy of perusal by all interested in Missionary work in the South Sea Islands; but our space forbids a reprint of the whole.*

Dr. Harvey writes as follows:—

"I have become much interested in the Missionary work which is now going on in these Islands,

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* See "Wesleyan Missionary Notices," for February, 1856.

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since I have seen for myself some of the fruits already gathered in by the Wesleyan Missionary Society here. You know my predilections are not in favour of sectarianism, and hitherto I have abstained from supporting any but the Missionary Societies of the English Church; nor should I now depart from this line of conduct, did I regard the Wesleyan Missionary Society as a sectarian body. Here, at least, the Mission is conducted in a truly catholic spirit; the natives hear only the plain unadulterated Gospel which we all receive, nor would they be aware (but for the presence of a Jesuit Mission among them) of the unhappy differences which have rent the Christian Church. The Missionaries take the New Testament in their hand, and expound the truths of Christianity, in their fulness and broadness, without troubling the natives with curious questions and speculations. They have also translated into Tonguese an abridgment of our noble Liturgy, which is always used in the chapel service. The result has been the total extinction of Heathenism in these Islands, accompanied by a change in manners truly wonderful, considering the short time that the Mission has been established......Now they are a quiet, peaceable, and well-ordered Christian community; and many have given unmistakeable evidence of the reality of their conversion, and have become able assistants to the Missionaries in carrying on the work of Christianization......

"So far for my preface; and now for my main object, which, when I have stated the case, will explain my reason for writing all this to *you*, instead of to some other of my friends. I find that the Missionaries here, and at the other Stations, are in the habit of distributing, at an almost nominal charge, large quantities of medicines; which medicines are entirely provided by these devoted men out of their slender pittances. The funds of the parent Society, though large, are so overburdened, (as you may see by the Annual Reports, in which the Society is always some thousands in debt to its Treasurers,) that no assistance can be given in this respect. The Missionaries, therefore, must continue to bear this expense themselves, or see the poor creatures round them suffering and dying without assistance. I need hardly add, that the ability to minister to the diseased is a valuable aid to a Missionary's more especial work; and, indeed, in my opinion, so great an aid, that all persons educated for Missionary work ought to receive a proper medical training; and, if possible, medicines ought to be supplied to the Missionary in such quantities as to enable him to distribute gratuitously in cases of necessity. At present, as I have already said, the medicine-chest is a very serious annual expense, and particularly so as the Missionary is often obliged to purchase in Sydney, at the extravagant colonial prices.

"Now, my object is to try whether we cannot raise, among our personal friends, a small fund, which might be expended by you or by Mr. Deane...... I think we might raise enough to afford, at least, a supply, for a year or two, to this and to the Fijian Mission; and should the funds, by the blessing of God, prove greater than we look for, then perhaps we might establish a little 'Polynesian Medical Aid Society,' through which agency an annual contribution of medicines might be sent to the Missionaries, who would then be enabled to distribute gratuitously."

797 Independent and unsolicited testimony like this, to the results and continued successes of Christian Missions, and aid from such a source, is well calculated to cheer the hearts of labourers abroad, and to satisfy the Christian public at home, that the schemes of Missionary philanthropy are neither Utopian nor abortive.

In duties like those already named, all the spare time of South Sea Missionaries is amply occupied. Spare time, indeed, they have none, if we are to speak with strict accuracy. From before daybreak until long after the sun has set, each day is crowded with a variety of cares and occupations. All who have spent any time in that part of the world, in Mission work, can fully understand and endorse the apostolic saying, "We labour, working with our own hands;" and, "These hands have ministered to my necessities."

One of the earliest employments, in which we learnt how to handle carpenters' tools, was that of building a whale-boat, to carry us to those places which could only be reached by sea. The boat already on the station was not sea-worthy, and I could not bear to risk myself in small native canoes. Accordingly I enlisted the aid of an American, called John Kelly, who worked as a compositor in the Vavau printing-office. "Kelly," I said one day, "do you think that you and I could build a whale-boat?" His reply was, "Well, I guess an American can do as much with a jack-knife as anybody else." So we set to work, and in the course of a few weeks we built and launched a very good boat, twenty-four feet long. It subsequently carried me safely many hundreds of miles, through storms and dangers, while visiting our Mission stations.

It would be easy to give lengthy extracts from our personal Missionary journal; but we shall content ourselves by giving, here and elsewhere, such only as will illustrate the ordinary routine of Mission work.

Sunday, November 28th, 1846.—Left Neiafu in my boat before daylight to visit two small islands called Ofu and Oloua. Felt very unwell before starting, and, having been overtaken by a heavy shower, feared the results might be serious. But, before reaching the first place, I was considerably better, and preached with great liberty from Heb. ix. 24. Had some refreshment immediately after the service, and then sailed for the other island of Oloua. Here we met with but few people, and those who were present at the preaching seemed very indifferent and lifeless. Returned to Neiafu about sunset.

Thursday, March 4th, 1847.—This day has been appointed for the opening of a new chapel in Toula, a small village about two miles from Neiafu. I accordingly accompanied Mr. Turner in the Mission boat. Mrs. Turner, Mrs. West, and our infant boy also went with us. I opened the services of this sanctuary with singing and prayer; after which Mr. Turner preached, from Matthew xii. 6, a very instructive and useful sermon. Other religious meetings were held during the course of the day. One of these was continued until midnight,—a practice I very much deprecate. We then retired, but sought sleep in vain. The heat was most oppressive, and we had the discomfort attendant upon a full serenade of musquitoes until daylight. As the sun rose, we held another meeting for prayer; and then, having been plentifully regaled with

797 refreshments by our kind entertainers, we sailed again for home.

March 7th.—Started at daybreak for Hologa, a place nine miles distant from Neiafu. There having been heavy rains during the last few days, the roads were in bad condition. The country is very undulating in this direction, and, in some localities, the rains having washed away the alluvial soil from the underlying strata of clay, it was almost impossible to keep one's footing, or make any advance. We were met, however, by a party of men
797 from Hologa, who, knowing the state of the roads,
494 had brought a *fata*, or rude palanquin, on which to
[493] carry me forward. It was not so stylish as those of the Eastern continent, but it afforded a welcome relief to wearied limbs. It consisted of a cocoanut leaf mat doubled, and having a pole inserted at each end. I sat upon the mat, and was borne along by four men. The poor fellows had many a slip, and were bathed in perspiration; but they would not hear of my descending again to walk. They seemed really proud at having a Missionary to carry, and were not a little pleased that my weight was nothing when compared to that of my venerable and portly colleague, Mr. Turner, for whom they had often done the same kind service.
797 The delightful work of the day amply made up for all the toil. Found it very profitable to explain the Scripture lessons read. The people seemed greatly interested; and when the service was concluded, and we had retired to the Teacher's house, many questions were asked on various passages of Scripture, to all of which I gave explanations according to my ability.

[794] Friday, 12th.—To-day we have been busy enough
[431]

in a new and pleasing work,—that of receiving contributions in cocoa-nut oil from our Church members in Neiafu alone, in aid of the General Mission Funds. Each separate group of people advanced, bringing their contributions to the front of the Mission House, while singing some well-known hymn tune, or a plaintive native air to suitable words, expressive of Christian experience and joy. The sight was highly pleasing and suggestive. About one hundred and thirty gallons were received. This is a fair beginning: and, as all the places in Haafuluhao are engaged to do something, we expect to have a considerable quantity ready, for shipment to the colony, on the arrival of the "John Wesley." The few Englishmen residing here have also sent in contributions of several dollars; and their example has been followed by some of the chiefs, who have had the means of obtaining money from ships and traders. 797 794 431 [533]

Sunday, 14th.—Preached this morning at our large chapel in Neiafu; but, in consequence of an excruciating headache and feverishness, felt unequal to any great exertion. The weather extremely sultry and the heat intense. Having rested a little after service, I went to an adjacent village, to preach what may be called a Missionary Sermon. The object was to encourage the present movement among the natives for the support and extension of Missionary effort among themselves, and in surrounding islands in these seas. Our service continued in the midst of heavy rain and storm till after sunset. Being thoroughly exhausted, Noa Maui, one of my boatmen who had accompanied me, would not allow me to walk. Both of us were wet and weary, but he insisted upon carrying me all the way home on his broad shoulders. The Lord will reward him in "that day." 797 [482]

797 Wednesday, 17th.—Have been ill since last Sunday, but my mind is kept peaceful.

Sunday, 21st.—Still rather unwell, but went in the boat and fulfilled my appointments at Bagaimotu. Preached twice, and met the members of Society. I spoke to each member individually, and hope good was done. Returned home after dark. [533] The boatmen sang several hymns as we glided along over the rippling sea, lighted on our way by the glorious beams of the full moon. There are no moonlight nights like this under the murky skies of our native land. The scene was gorgeous, and the singing sounded exceedingly fine, as it echoed and re-echoed from the shores of the harbour on either hand.

797 766 609 Thursday, 25th.—Walked to Toula. The road was bad, and it rained nearly all the way. After preaching, I visited a small cave facing Neiafu Bay, where all foreigners, whether Europeans or others, who died in these islands, were formerly buried. The native guide informed me, that strangers to the land were never buried in the ordinary places of interment. They were considered as outcasts, and their bodies were, therefore, brought to this cave to be buried in the sand. Upon any sudden rising of the sea, such as occurs during hurricanes, the cave was liable to inundation, in which case the relics of the dead were generally carried off by the receding tide. There were still, however, (when we saw it,) several human bones strewing the cave, clearly indicating the purpose to which it had been devoted in heathen times. Now, [777] through the Gospel, a better and more generous spirit actuates these people, and strangers receive all the necessary respect when they die, by being interred in the ordinary manner, and in the usual burying-grounds.

grounds. While standing at the mouth of the cave, 000
I picked up a beautiful harp-shell, which species, 797
I was told, was formerly worshipped by the people of [825]
Makave, a village only a few miles from this place.

Sunday, 27th.—Departed in the boat, about an hour before daylight, on a tour to all the out-islands of this group, to preach, and meet the church members, this being the time of quarterly visitation. We passed through the beautiful boat passage at Bagaimotu just as the sun rose. The scenery appeared most enchanting in the calmness
and light of the morning. We reached Oloua [202]
about 7 A.M., and immediately after landing beat [534]
the *lali*, or wooden drum, for Divine service. I afterwards spoke individually to each of the members. About mid-day we sailed to Ofu. Having preached, I met all the male members. Held a public prayer-meeting in the evening by lamp light.

Monday, 28th.—Neither my boatmen nor myself obtained much sleep, although greatly needed after yesterday's work. Beat the *lali* at sun-rise to assemble the female members of society, and spoke to them individually as their state seemed to require. I must here observe that, although in all the classes I observed a great sameness of experience and expression, there can be no mistake as to the real conversion of numbers of the people. Still, many have the form without the power, and we certainly want more heart-work among our native converts. At the conclusion of the classes, we held a short public prayer-meeting. Before leaving for the next place, this affectionate people brought us tangible expressions of their love, in the shape of baked pigs, yams, oil, and sugar-cane, for the use of myself and boatmen. A portion of

797 these we took with us, and the remainder we divided, according to Tonguese custom, among suitable parties in the place.

Immediately after disposing of the food, we sailed for Tauga, a small but very beautiful island, on which the families of a few fishermen reside. We reached it about noon. Our visit being expected, the people were all prepared for Divine service, which was held at once. After preaching, I met the members, and then started for Ovaka at two o'clock P.M. This latter place is the most distant of all our preaching-stations in Haafuluhao. Being anxious to reach in the evening another island, where we had arranged to sleep, I did not preach at Ovaka. However, I met all the members, and spoke to every individual on spiritual subjects. This occupied me fully until about sunset, when we again embarked, and sailed for Huga. Favoured by a strong breeze, we reached the entrance to an inlet or bay of this island, of which I had never before heard. On former visits, our boat had been [133] run into a rough and wild-looking cave, situated towards the north-east end of this island, where there was only space sufficient to prop the boat up on the rocks, beyond the flow of the tide. We were generally carried through the sea, by one of the boatmen, from the interior of the cavern, to a rude ladder hanging over the face of the rocks, by which alone we could reach the surface of the land above. We were not sorry, therefore, to find that [504] the island had a more convenient landing-place in the bay at the south-east end, although it is only available at the time of high water, owing to a reef stretching across the mouth of the inlet, and which is left bare at low water. We

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arrived just in time to pass without damaging the boat, although we touched the rocks several times rather heavily. Upon reaching the deeper water of the bay itself, the boatmen accompanied their rowing by singing several plaintive native *tauaalos* set to religious words. The effect was very fine; and, before we reached the landing-place, the moon had thrown her brilliant light over the peaceful landscape. Late as it was, several of the Leaders and Local Preachers were still waiting our arrival, who conducted us to the village. Here we found that great preparations had been made for a preaching service. The chapel was beautifully lighted up, and the people were anxiously waiting to be called together. Having already held four religious services during the day, and having sailed above twenty miles under a burning sun, without any shelter, I felt almost unequal to the exertion; but, under the circumstances, I dare not say no. With considerable effort I preached, and concluded the service about ten P.M.

Tuesday, 29th.—Was occupied to-day, from daylight until about noon, in meeting the members of the various classes. It was a season of spiritual refreshing, and I trust that our people were quickened during these services. But, O, how much need here for real heart-work! What need for the instructions of the Divine Spirit!

After partaking of the abundant refreshment provided by this kind and grateful people, we sailed for Niuababu, where we arrived about three P.M. Being, however, completely exhausted, and even ill, I could not possibly preach. After meeting the male members in the various classes, I rested for the remainder of the night.

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

133 Near the north-western extremity of this island
there is a natural cavern, the only entrance to
which is considerably under water, even at the
lowest ebb of the tide. I believe this cave to be
133 the same of which the late Mr. Marriner speaks in
114 his "Tonga Islands," and which he states is
situated on the western coast of Huga. The mistake,
as to the locality, might easily be made
through a lapse of memory, and owing to the proximity
of these two islands to each other. At all
[173] events, a traditionary history of the hidden cave
at Niuababu is given, which corresponds substantially
with the account of that said to be at
Huga.

173 A certain chief, having become obnoxious to the
669 King of Vavau, was condemned to be taken out to
133 sea and drowned, while his family and immediate
relatives were ordered to be massacred. A young chief, who had long loved the daughter of the condemned man, hearing of the king's purpose, hit upon a very singular scheme by which he at once saved the life of his beloved, and secured her for his bride. While pursuing his avocation of fishing, he one day came suddenly upon a turtle sleeping on the surface of the sea, close under the cliffs of Niuababu. Alarmed by the approach of the canoe, the turtle darted under water; but the young chief, determined on its capture, dived also, and, following hard after the creature, was led into the submarine entrance through which the turtle darted into a large cavern above, where the brave pursuer managed to secure his prize. Although much astonished by the discovery, he kept the affair a profound secret. But now that the object of his long-cherished affection was in danger, he thought

this secret cavern would afford a safe asylum from 173
her cruel enemies. Accordingly, he flew to her 669
abode, and offered, under the favouring darkness, 133
to become her deliverer, if she would only trust to his honour, and escape with him to the hidden cave. She at length consented, and, following his directions, she dived after him and rose within the strange place, where she remained concealed for a length of time. Here she was tended and frequently visited by her enthusiastic admirer, until a fitting opportunity came for restoring her to the light of day, and making her his wife. Whatever may be said of 133
the tradition, of the existence of the cave there can be no doubt. Jone Faubula, one of my own boat's crew, had once performed the feat of entering it, but could give no particular description of the interior, owing to the prevailing darkness.

Lord Byron has wrought up this native tradition, together with some incidents connected with the mutiny of the "Bounty," into one of his least offensive, and perhaps least effective, poetical romances, entitled "The Island." If we may judge of the interior of the cavern at Niuababu, by the appearances presented in another, on the adjoining island of Falevai, then the description given by the poet will not be an exaggerated one :—

"Deep,—deeper for an instant Neuha led
The way, then upward soared—and as she spread
Her arms, and flung the foam from off her locks,
Laughed, and the sound was answered by the rocks.
They had gained a central realm of earth again;
But look'd for tree and field, and sky, in vain.
Around she pointed to a spacious cave
Whose only portal was the keyless wave.

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22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

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"Wide it was and high,
And showed a self-born Gothic canopy.
The arch, upreared by nature's architect;
The architrave some earthquake might erect;
The buttress from some mountain's bosom hurl'd,
When the poles crashed, and water was the world;
Or hardened from some earth-absorbing fire,
While yet the globe reek'd from its funeral pyre;
The fretted pinnacle, the aisle, the nave,
Were there, all scooped by darkness from her cave."

Unlike the cave at Niuababu, that of Falevai may be entered by an ordinary whaling-boat, without even striking the mast, when the weather is moderate and the wind favourable. Upon gaining the interior, the visitor finds himself surrounded by beautiful stalactites hanging from the roof, and descending the sides of the cavern, like the tracery and pillars of an old cathedral. The sea within the cave is pellucid as the clearest crystal, and the shells and fish below are seen reflected upwards, by the light from the entrance striking upon the white sandy bottom. At the innermost recess of the cavern, there is a ledge where a landing can be effected, and from whence a wide fissure extends back into the solid rock. This fissure is high, and contracts greatly as it recedes, so that we could not determine whether it opened out upon the surface of the land above or not. The bottom of the cleft is covered with a considerable deposit of rich guano, indicating that the cave is resorted to by large numbers of sea-birds. It is certainly not a little remarkable that so many of these caverns should exist along the coasts of the islands of Haafuluhao.

Wednesday, 30th.—Niuababu. Assembled the female members of Society in the chapel, and, having addressed them individually and collectively, we afterwards held a public prayer-meeting, 797 which was largely attended. We launched the boat immediately after, and sailed to Falevai, where we arrived about noon. After meeting the male members, I arranged for a preaching service in the evening, which I accomplished with great difficulty from want of voice.

Thursday, 31st.—Finished the classes at daybreak, and then sailed for Utugaki, which we reached about eleven A.M. Here I preached and met the Society, and departed thence direct for Neiafu, taking with us several of the Teachers and Local Preachers, that we might be present at a sacramental service, appointed for to-day, in our principal chapel there. The holy ordinance was administered to those members only who were of long standing, and of whose religion we had no reason to doubt. It was a most blessed and profitable season.

CHAPTER IX.

000 BURNING of Mission premises—Fracas with an English captain—Voyages of King George to Samoa—Origin of Wesleyan Mission—Deputation of Samoan Chiefs to Vavau—Second voyage of the King—Benjamin Latuselu—His labours in Samoa—A murderous attack—Defence of the King's conduct—Resumption of the Samoan Mission—Return of the King to Tonga—Plots to assassinate him—Change of Administration in Vavau—Effects of the King's speech—New code of laws—Mission press and publications—Completion of New Testament in Tonguese—Niua Tobutabu—A mission of mercy—Loss of seventy natives—Another mission to Uvea—Murder of Gogo and the Niua Tobutabuans—Sufferings and escape of the queen—Niua Foöu—The Gospel introduced by Vavauans—Total loss of a canoe—Narrow escape of others—Progress of the truth—Uvea—Special message from King George—Rejection of the Teachers—Conversion of Boöi—Arrival of Romish Priests—The Wesleyan chapel burnt—Pretended recantation of Boöi—Steadfastness of the Native Teacher—A Martyr spirit—Preaching in the woods—Arrival of Maatu from Niua Tobutabu—Attempts at reconciliation—Plot for the murder of Maatu—Commencement of hostilities—Death of the Teacher—Subsequent state of affairs—Personal visit to Niua Tobutabu—Night with the musquitoes—State of the church in Niua Foöu—Uvea—War—Miserable condition of the besieged Protestants—Interview with the King and the French Priests—Their complicity in the war—Escape of the Protestants to Vavau—Abandonment of the Uvean Mission—Appointment to Tongatabu.

797 NOTWITHSTANDING the wonderful change that had been effected in the moral and religious condition of the Vavauans, there still appeared, at times, in the conduct and proceedings of both chiefs and people, sufficient indications that much had yet to be done for the elevation and enlightenment of the native mind. Even in close connexion with the religious awakenings already mentioned, events had occurred that reminded one of the days of barbarism, so recently passed away. The general tone of public character was pervaded by the spirit

of Christianity; but there were many, nevertheless, who still remained heathens at heart, however much they were restrained, by the new state of things, from outward practices of superstition and sin. We need not, therefore, be surprised that the anger of such persons was sometimes directed against the Missionaries, and that it led to the perpetration of serious offences. 797

The Mission premises at Neiafu were twice set on fire by evil-disposed men. On the first occasion, which happened before our arrival, the Mission store and the greater part of its contents had been destroyed. This act entailed upon the Mission great pecuniary loss, and was the cause of serious privations to the Mission families. The second instance involved the destruction of the dwelling-house and personal property of the Rev. Walter J. Davis, who had arrived in June, 1847, to strengthen the Mission in Vavau. A new house having been built for the writer, Mr. Davis occupied that which we had vacated, it being contiguous to the printing establishment, the oversight and working of which was to devolve more immediately upon him. He had not been settled many months when, in the depth of a stormy night, the place was maliciously set on fire. The whole range of the Mission dwellings and outhouses was placed in imminent danger, and it was only through the ready aid proffered by numbers of the people that the fire was limited to Mr. Davis's house. Fire-raising having become a thing of too frequent occurrence in the settlement of native feuds in Vavau, the king had previously issued a decree, declaring the crime punishable by death, where it could be proved that the lives of the inmates were aimed at, or were even seriously 797 798 [671] [643]

797 endangered. The attempt on Mr. Davis's house
798 was certainly of an atrocious description, and might
have ended fatally. So rapid was the advance of the flames, that he and Mrs. Davis, awakened suddenly by the fierce crackling of the devouring element, had barely time to escape with life. The deed was held in the utmost detestation by the great bulk of the people; but the author of it escaped detection for several months. A singular train of circumstances led, at length, to the discovery of the culprit and to his arrest upon the charge. After trial and
797 conviction, followed by a full confession of the crime,
798 he was sentenced to undergo the extreme penalty of
685 the law. The day for the execution was fixed, and
the king, who had in the meantime arrived at Vavau,
643 ratified the sentence, and seemed resolved to have it
carried into effect. The Missionaries, however, by earnest and united entreaties, prevailed upon him to grant a commutation of the sentence into one of penal servitude for life; but he would not permit this fact to be made known to the young man until the very last moment. Accordingly a great crowd assembled on the morning for the execution, which, had it taken place, would have been the first since the introduction of Christianity. The profound silence and solemnity that prevailed, presented a most favourable contrast to the abominable scenes that attend English executions. When the prisoner had been led, pinioned, into the presence of the king, the latter proceeded calmly and sternly to dwell upon the aggravated nature of the crime committed, and the righteousness of the doom he had incurred; but when he went on to say, that through the interposition of the Missionaries, the criminal's life was to be spared, a thrill of satisfac-

tion passed through the crowd, and the young man 797
himself seemed scarcely to credit the clemency that 798
had been extended toward him. It was truly painful 685
to observe the varying emotions betrayed by his 643
features during the king's address, but he never lost [152)
his self-command.

The tear that trickled down his cheek showed 797
that he was not insensible to the danger he had 798
escaped, or beyond the reach of recovery from the 685
state of mind under which he had imperilled not only Mr. Davis's life and property, but also that of the entire Mission establishment. It is questionable, however, whether he did really repent of his crime. He died about two years afterwards very suddenly, and, according to native report, in great agony of both mind and body; the probability being that he had taken poison rather than continue any longer in a state of criminal servitude as a *tamaioeiki*, or slave.

In the month of May, 1848, an English whaling 648
ship visited Vavau, commanded by a captain who stated himself to be a Wesleyan. During his stay a serious misunderstanding arose, which had well nigh led to fatal results; such as had often been witnessed, in heathen times, when, under slight provocations, or urged on by insatiable cupidity, the natives had destroyed foreign vessels and massacred their crews. Having lost one of the men, while on the whaling ground, the captain gladly accepted an offer of shipment made by a sailor on shore, to make up the complement of his hands; but when this became known to a few of the principal chiefs, they peremptorily demanded from him a payment of thirty dollars, before they would permit the foreigner to leave the island.

648 It was pointed out to them, that there was no harbour regulation requiring any such payment, and that they had no jurisdiction, in an agreement of this kind, made between white men, who did not acknowledge allegiance to the Tonguese government. The demand was manifestly illegal; but the chiefs were bent upon enforcing it, while the captain was equally resolved to resist. Finally, the chiefs declared that if the money were not paid, and the captain still persisted in claiming the man, they would sooner club him to death, than that he should be allowed to carry him off. This threat they would have speedily fulfilled, had not the captain wisely, although unjustly, yielded to their demand, in part, while at the same time he proceeded to arm his crew, and prepare for the worst that might happen.

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634 Palliative circumstances might be pleaded on behalf of the chief who was at this time acting as governor. He was by no means a suitable or able substitute for Osaiase Veikuni, the actual governor of Vavau, who was at this period absent, with King George, on a voyage to Samoa. His ignorance of the proper duties of his high office was self-evident; but these and other similar events occasionally transpiring, betrayed, as we have said, the existence of semi-barbarous ideas, and passions, against which the Missionaries had still to guard; and for which the advancing light of Divine truth was the only sufficient antidote.

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484 The visit of King George to Samoa, to which we have referred, must now claim some further notice, because it had an important bearing upon the religious character of the king himself, and upon the history of Missionary enterprise in those islands.

22: West M-3 (1846-1855) 1865 OU9 Tonga
Samoa OU8

For a full account of the origin of the Wesleyan Mission to Samoa in 1835, under the labours of the Rev. Peter Turner, we must refer the reader to the publications of the Missionary Society and other sources,* while contenting ourselves here with a bare outline of the facts. 797 113

In June, 1835, Mr. Turner landed at Manono, in Samoa, in compliance with the earnest request of large numbers of the people, for the services of Wesleyan Missionaries. In this request many of the most important chiefs of the country had joined, although there were several native teachers, belonging to the London Missionary Society, already in the islands. The last-named fact will explain why, in August of the same year, the Rev. Mr. Platt, of the latter Society, also landed to begin a Mission. Shortly after this, such representations were laid before the respective executive Missionary Committees in England, as led to an agreement that the Samoan group should be assigned over to the sole occupancy of the London Missionaries. But during the period between the commencement of Mr. Turner's labours and his subsequent reinforcement by the arrival of the Rev. Matthew Wilson, and the still more recent announcement of the agreement between the two societies, God had greatly blessed the labours of His servants. Many chapels had been erected; schools were organized, containing thousands of scholars; and at least two thousand of the people were church members: while about one-fourth of the entire population received religious instruction from the Wesleyan Missionaries, and 797

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* See the Missionary letters for the years specified published in the "Notices;" and also "Tonga and the Friendly Islands," by Miss Farmer, pp. 278–292.

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S 797 from Tonguese or Samoan teachers subject to their control. Under these circumstances the Samoans would not entertain, for one moment, the question of a removal of the Missionaries. Indeed they themselves thought it best to pause, and send a full representation of the case as it stood, before acting upon the instructions of the English Committee. All, however, was in vain, and in obedience to kind but positive instructions, dated December 6th, 1837, the Missionaries, with great regret, and in the face of the most earnest and imploring cries of the Samoans, vacated the islands. Thus left to themselves, the people determined to maintain the form of worship they had received: and, notwithstanding the entreaties of the Wesleyan Missionaries, who urged them to throw in their lot with the London Society's people, they steadily refused to do so. Hence repeated appeals came from Samoa to S T 797 648 the Missionaries in the Friendly Islands, and to the Tonguese people, beseeching the reconsideration of their case, and begging the return of the Missionaries; or, failing that, the appointment of properly-trained and authorized native teachers for their instruction, and for the due conduct of the Divine worship which was still kept up among them. In view of the settled and explicit instructions received T [643] from the Committee in England, the Tonga Missionaries could render no assistance; but when the Samoans, turning from them, appealed to King George for help, they felt that they had no right to interfere with what he might feel disposed to do on their behalf. They could not sanction, and neither could they hinder, even if they had been so disposed, any steps he might choose to take.

T [484] Accordingly, in 1841, a canoe sailed, by King

George's authority, from the Friendly Islands for S T
Samoa, having on board several Tonguese teachers 797
under the care of Benjamin Latuselu, a local 648
preacher and leader, who was a man also of high T
rank among the chiefs of Tonga. The king's (484)
instructions were, that if on arrival in Samoa they
found that the Methodists had joined the London
Society's Mission, they were immediately to return
to Tonga; but if not, they had his authority to
remain and teach the people, according to their
own request. As might be supposed, these Tonguese T
teachers were warmly welcomed; and in the 797
course of 1842, King George himself visited Samoa, 648
carrying with him ten more teachers and their 643
families. He took these steps on his own responsibility, S
and because he considered that a great wrong 797
had been committed in the abandonment of the 648
Samoan Mission. After his return from this visit,
King George drew up a lengthy document, setting
forth the whole case, and narrating what he had
seen of the condition and wants of the people.
This document was forwarded to the Wesleyan
Missionary Committee in England, with the king's
earnest request for a re-consideration of the whole
matter, toward securing a resumption of the Mission.
This appeal also was in vain; but the king did not
cease to sympathize with the Samoans, or fail still
to render them such assistance as he could.

This was the state of affairs, when, in the year T
1847, another deputation of Samoan chiefs visited S
Vavau with the special object of laying before the 797
Missionaries, and the king, a further statement of 648
the religious condition of their countrymen, and S
also to reiterate an urgent request for Missionary (484)
oversight and help from ourselves. The interview

T S between the deputation and the king was a public
797 one at Neiafu. The writer and his colleagues were
648 present, together with a large assemblage of chiefs
and people. The Samoans severally rose and
delivered long and impassioned addresses. They
sketched the history of affairs, and dwelt especially
upon the injustice of an agreement in which their
best and holiest interests were involved as a people,
but about which their wishes had never been consulted,
in the first instance, and when they had been expressed,
were silently and positively ignored. They stated,
that having maintained the forms and discipline of
the Wesleyan Church for a number of years, and
being fully resolved upon the same course in future,
they came once more to beg for sympathy and help.
They also declared, most solemnly, that, under all
the circumstances of the case, they never could
consent to become united to the London Society.
They further stated that they had applied to us, the
Missionaries, for aid, but had been refused on the
ground that we could neither appoint them a
Missionary, nor a single Tonguese teacher, so long as
we had no permission to do so from our executive
T Committee in England. Such being the case, they
797 therefore turned to the king, and looked to him
648 for a renewal of the kindness he had already shown,
643 by the appointment of such individuals as he might
S think competent to become the instructors of their
797 abandoned co-religionists. The appeal was closed
648 by an excited threat, that if their wishes were not
conceded, the Samoans would consider that the
Tonguese had given them just cause for waging
war against them, whenever an opportunity for
doing so might transpire. At this futile and
ill-judged threat the king only smiled; and after the

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ceremony of kava-drinking had finished, he stated 797
his intention of shortly visiting Samoa in person, 648
and, that he would, if possible, secure for them 643
the services of some Tonguese teachers, and local S
preachers, on his own entire responsibility. He 797
declared that he deeply sympathized with them, 648
and that although the Missionaries felt themselves bound in honour to maintain the mistaken and ill-advised agreement between the two Societies, he was at perfect liberty to do everything he could to meet the necessities of the case.

Accordingly, toward the close of that same year, T
King George sailed, the second time, for Samoa, 797
accompanied by a fleet of ten canoes. Prior to this 648
he had waited upon us to ascertain whether we 643
could, or would, officially select or set apart any 484
preachers or teachers to accompany the expedition. S
We then candidly explained to the king that whatever 797
might be our own personal opinions, yet as 648
the case stood, we could take no such step. Upon this the king proceeded to adopt his own measures for securing volunteer teachers for Samoa; and several competent and able men having come forward, he conveyed them and their families to their destination, where they at once joined the other Tonguese teachers who had either remained in Samoa after the English Missionaries had left, or who had been taken thither by the king in 1842.

Among those zealous and self-sacrificing men to S
whom the Samoans were deeply indebted, was 797
Benjamin Latuselu, who, as we have before stated, went to Samoa in 1841. Amid many difficulties and privations, this able and godly man directed the affairs of these infant and deserted churches, from that time until the year 1847, when he came

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797 from Samoa on a temporary visit to his native land.

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797 The Missionaries, who knew Latuselu best, had long looked upon him as one whom God had specially called to the work of the Christian ministry. His visit, therefore, to Tonga, occurring simultaneously with that of the Rev. Walter Lawry, the General Superintendent of the South Sea Missions, seemed to make it desirable that he should be solemnly set apart to that office by imposition of hands. We could not, however, give him ordination and send him back to Samoa. He was therefore informed that either he must forego being ordained as a Minister, or else he must be content to leave Samoa, and to labour in any locality to which we had a right to send him. He consented to the latter course, and was accordingly ordained at Nukualofa as a probationer for the ministry. He then received an appointment to the island of Niua Tobutabu, with the understanding that he should be permitted to return to Samoa, for the sole purpose of removing his wife and family to his new sphere of labour. Latuselu was the first Tonga man who was thus formally set apart as a Minister of Christ. On the 19th of August, 1847, he was landed at Niua Tobutabu, and, after remaining several months until an opportunity presented for proceeding to Samoa, he went thither to remove his wife, and his goods and chattels. It soon appeared, however,

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797 that this could be much sooner said than done. The Samoans determined to retain him by force in the country, and adopted measures for that purpose, to which Latuselu was compelled to submit. He reasoned with them and entreated, but all in vain. They would not allow him to leave again; but rather

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rejoiced that they had now the services of an ordained Minister, whom, as they thought, Providence had thrown in their way. During 1848-9 native wars raged in different parts of Samoa. Benjamin Latuselu underwent many trials, and experienced not a few remarkable deliverances, in the course of his ministry. One instance may be given. While preparing to leave one of the villages where he had been preaching, he was waylaid by a Samoan chief to whom he had given some offence. Latuselu was accompanied by a young man, his adopted son, with whom he was about to take a seat in the small canoe which had borne them to the village, when the aggrieved chief rushed out upon them, and, levelling his gun toward Latuselu, was about to fire, when the latter coolly called out, "Stop! If you shoot me, well and good for me, I shall go at once to heaven; but remember that will not be the end of it. God will require my blood at your hands." He stood still, eyeing his enemy, and expecting every moment to be fired upon; but the few words he had uttered, and the calm attitude he assumed, seemed to arrest the hand of his intended murderer. The muzzle of the gun was dropped; but he then rushed frantically toward the young man in the canoe, and dealt out several tremendous blows about his head, with the butt end of the musket, before Latuselu could possibly interfere. Thinking he had killed the youth, the heathen chief made off, leaving Latuselu to paddle homeward with the apparently lifeless body of his young companion. God's servant was thus singularly preserved, and the lad, notwithstanding the severity of his wounds, subsequently recovered.

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Latuselu continued to labour on earnestly and successfully among the Samoans, although he never received a penny of salary from the Wesleyan Mission funds while he continued there, until his failing health compelled the Samoans to relinquish their firm hold upon him, and to permit his return to the Friendly Islands, for the prolongation of his life.

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We have thought it but just to enter upon the foregoing particulars, in relation to the visits of King George to Samoa with Tonguese teachers, and also in regard to the labours of Latuselu, because these events have been misapprehended, or misconstrued, by our esteemed Missionary brethren of the London Society, as is very evident from the following statement, made by them in the "Samoan Reporter," dated October, 1857, and published in those islands:—"In the course of last year, the 'John Wesley' extended her voyage three hundred miles beyond the Friendly Islands to Samoa. The London Missionary Society has ten Missionaries devoted to the instruction of the thirty-four thousand people of Samoa. They are assisted by a large number of native agents, and have succeeded in giving to the population a complete Bible, which is generally circulated. We hoped, therefore, that those who direct the movements of that vessel would see that the repetition of her visits to Samoa would be only a waste of the church's time and resources. But last month she returned, bringing a Missionary and a number of Friendly Island teachers, to superintend the instruction of some Samoans scattered in various parts of the group, *who, through the influence of different agencies from the Friendly Islands*, and in violation of the agreement entered into between

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the London Missionary Society, on the one hand, and the Wesleyan Missionary Society, on the other, *have, from an early period of the Mission, been kept from attending our schools and services.*"

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We should not have even made the above quotation from the publications of a Society whose labours, in the South Sea Islands, have been both extensive and useful, were we not convinced that the statements contained in it would not have been made had the whole truth been known. Surely the plain facts we have stated afford, in themselves, a sufficient answer to the serious charge advanced against the Tonguese. That King George should have listened to the entreaties of the Samoans cannot be cause of surprise, or even subject of regret, to any who truly know the character of the man. Through false representations, and evil surmisings, his visits to Samoa have been attributed to ambitious political motives, and it has even been insinuated that he would have no scruples in extending his power to those islands, or to others, under the guise of religious zeal. We can only say that those who may have made these statements, and those who first originated them, whether natives or foreigners, knew but little of the nobleness of the king's nature, the expansiveness of his Christian charity, or the prudence of his course as a political man. To our minds the voyages of the king, to a land very distant from his own, and for the great object of transferring some of his best people to become the religious instructors of the Samoans, under no influence or constraint, but that of Christian and cordial benevolence toward those whom he considered wrongfully abandoned, presents a unique and striking illustration of the power of Divine grace.

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T Divine grace. But however high we may place the
797 actions of the king, we must place those of the
648 self-denying Tonguese evangelists still higher.
643 With no fee or reward of any kind, save the love
157 and care which they might receive from the people
S amongst whom they laboured, in the midst of
797 dangers and discouragements, these men prosecuted
648 their spiritual work for years, far away from their
own beloved islands, and from all those home associations and comforts, which are as dear to a Tonga man as they are to any European Missionary when he sacrifices similar blessings that he may go "far hence amongst the Gentiles." They were men imbued with the best and truest Missionary spirit.

S Before passing away from the subject of the
797 Samoan Mission, we may observe that, as a rule, it
would always be best that such a limited group of islands as that of Samoa, should be under the religious teaching of only one branch of the Protestant church. But inasmuch as the London and Wesleyan Societies' Missionaries began to labour there, and almost simultaneously, without any preconcerted design; and seeing also that the success of the latter was so rapid and extensive, that a very large number of chiefs and people would not submit to an alienation from that community, such as was attempted to be forced upon them, it does seem to be a case for the exercise of mutual forbearance and brotherly harmony. Viewing the whole affair in this light, the affiliated Conference of the Wesleyan Body in Australia considered it their duty, as well as their right, to undertake the resumption of the Mission in Samoa, in 1857, by the appointment of an accredited Missionary. This was accordingly done,

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and up to the present time the results have been highly satisfactory. The Missionaries of the two Societies have lived and laboured together in concord; and we should not have reopened any part of the vexatious questions, that are now happily settled, by the progress of events, had not the incidents of our own narrative required some explanation and defence. S 797

The absence of King George on his charitable mission to Samoa, led to the development of secret political schemes in his own dominions, which were said to have for their object the overthrow of his power in Vavau. It was indeed reported, not long after the king's return from Samoa, that a plot had been laid for his assassination, in the event of his visiting the Fijian Islands, before returning home. The plot was declared to have been concocted in Fiji, by a few discontented Tonguese chiefs then residing there, whose wicked project was known and abetted by others in Vavau. Immediately upon receiving this information, the king visited Vavau, and having summoned all the chiefs to his presence, they individually denied all knowledge of the plot, and declared their entire innocency of any complicity therein. It was evident, however, that the king thought there was some foundation for the statements made, inasmuch as he deemed it right to make an entire change in the administration of affairs in Haafulahao. Veikuni was removed from the office of governor, and a chief called Naufahu succeeded to his place. Several new judges were also appointed. The announcement of these changes was made at a great *fono*, or public levee, where the King entered freely into explanations respecting the object of his visit. The address which he

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The address which he
delivered was a long and telling one, in which he 643
sketched the past history of the country, and dwelt 668
particularly upon the succession and deeds of his 669
own royal ancestors. Many of the natives them- 173
selves had never heard, till then, such a connected [814]
narrative of the events of bygone ages, the traditionary knowledge of which was carefully confined to a very select number.

For some time after this nothing happened to 643
disturb the peace of the country, or to hinder 668
the steady prosecution of Missionary work; but the 669
following extract from our journal will show that discontent, if not a disposition for actual rebellion against King George's authority, still lurked among the Vavauans.

March 20th, 1849.—A fleet of canoes arrived 643
a few days ago, escorting King George hither. 669
We hear by the natives that there is considerable danger of war breaking out in Tongatabu, between the two heathen fortresses of Houma and Bea. I do not understand the precise origin of the quarrel; but it appears to be a mere struggle for ascendancy between Maafu and Vaea, the ruling chiefs of those two towns and fortresses. Haabai is at peace, and so is Vavau; but how long this may continue I do not know. But for the presence of Missionaries, and the salutary influence of religion, I am afraid there would soon be sad disturbances even here. The present formal, and formidable, visit of the king, is connected with another reported plot for his assassination, and for the purpose also of instituting an inquiry into certain seditious speeches, which some of the chiefs are reported to have made among the people, during the

643 last few months. As on the former occasion, so
669 now, all the accused parties have denied the truth
of the reports, and have publicly signified their continued allegiance to the king's person and government. The population at large rejoice, beyond doubt, under the wise, kind, politic, and Christian rule of King George. This is also true of the great majority of the chiefs; but there are a few designing men who, to serve their own ambitious purposes, would gladly advance the claims of the children of the late Ulukalala. This they dare not do openly. They well know that the nomination by Zephaniah Ulukalala of King George, as his successor, even to the exclusion of his own son; and the subsequent ratification of this nomination by the chiefs of the land, were legitimate acts; and in perfect accordance with Tonguese law and custom. Nor must it be forgotten, that these events only restored the kingdom to the lawful representative of those from whose hands it had been wrested, by rebellion, in former years. It is now hoped, that the active measures adopted by the king, and the wisdom which marks all his movements, will put a final stop to these fruitless machinations of his enemies.

797 In the face of all these disturbing and evil influ-
177 ences the cause of religion and civilization con-
671 tinued steadily to advance in Vavau; and the very occurrences we have named, only tended to elicit,
643 and to display more clearly, the real power which
Christianity was attaining in the restraint and guidance of the native population. With the rapid advance of education, the king felt the need of a more comprehensive and complete code of laws for

the government of his people. On this subject, he 797
frequently and earnestly conversed with the Missionaries, 177
and finally applied for their official help 671
in framing it. The subject was carefully considered, 643
in the annual assembly of the Missionaries,
presided over by the Rev. Walter Lawry, in 1847;
and, after an interesting and important discussion
of the whole matter, we recommended the king to
obtain the opinion and advice of the highest English
legal authority in New Zealand. The king,
therefore, drew up a communication upon the subject,
which Mr. Lawry conveyed to the proper
quarter. A reply came, in due course, to the
effect, that King George could not do better than
adopt a code of laws, similar to that drawn up for
the natives of the Society Islands, with such modifications
or alterations as might be considered necessary,
for its adaptation to any special peculiarity in
the Tonguese government, or the customs of the
people.* A translation of these laws was prepared
by the Missionaries, and placed in the hands of the
king and chiefs, for their united consideration. Many
consultations were held with the chiefs, and various
alterations, amendments, and additions were made.
After these were completed, the king waited upon
the Missionaries, to obtain their further opinion and
advice, upon the rough draft thus submitted. Upon 797
carefully and unitedly examining and discussing the 177
whole, we suggested several important alterations, 671
which he and his native advisers were to consider
for themselves, and to either adopt or reject as
they might deem proper. We were very careful to
impress them with the conviction, that these laws
must be adopted and promulgated as their own,

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* See Ellis's "Polynesian Researches," vol. iii., pp. 177-191.

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and not as the laws of the Missionaries. This was accordingly done; and, when the code was finally completed, and made law, by public and regal authority, the Missionaries found in it much that was contrary to their own views. It was, however, a great advance upon the brief and imperfect code already in operation, and would, no doubt, prepare the way for something better still.* 797 177 671

Schools, and the press, were doing a great and lasting work, in conjunction with the regular and direct ministrations of the Missionaries. The press, especially, had already conferred incalculable blessings upon the population of the whole islands. It had poured out innumerable elementary pages, in which the once unwritten language of the people was embodied in such characters, as even the aged, and most ignorant, might soon master and remember. Various portions of the Holy Scriptures, in the native tongue, had, from time to time, been issued, and were eagerly caught up by all classes. Elementary works in general and religious knowledge, had been supplied to all the schools; while, for the purposes of Divine worship, the people were supplied with native hymn books, and Wesley's abridgment of the services of the Church of England. An excellent "Tonga and English Vocabulary," compiled by the Rev. Stephen Rabone; a small quarterly periodical entitled the "Friendly Visitor," (*Aahi Fakakaiga,*) and an Almanac, completed the limited list of books and pages issued from the printing department of the Mission. These were, however, powerful agents in advancing the civilization of the people. Heathen 797 177 [212] games, dances, and endless modes of passing away time, having become obsolete, the study of letters —in a literal sense—became the pastime of the people. Young and old were eager after learning. It was soon felt here, as elsewhere, that knowledge is power; and that it imparted an influence and status to its possessor, which mere rank, or position in the social scale, could not bestow.

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* For a copy of these laws, see Young's "Southern World," p. 235. London: Mason. 1858. [113]

But much as had been accomplished, in translation and printing work, the Missionaries felt that the time had fully come when the entire New Testament, at least, should be placed in the hands of the people. It was, therefore, resolved that the Rev. Stephen Rabone should remove from Haabai to Vavau, to undertake this important task, in conjunction with the writer and the Rev. Walter J. Davis, who were subsequently joined, toward the conclusion of the work, by the Rev. Thomas Adams, who arrived in the islands for the first time, and whose acquaintance with the language was then necessarily imperfect. The translations of the various books had been prepared by different Missionaries, and they had undergone careful examination from native linguists. After this, they were again submitted, by the several translators, to the mutual and candid criticism of each other. Thus the utmost pains had been taken to secure a correct and idiomatic version. The revision and printing of the entire New Testament was completed, at the Vavau press, in the year 1848. The printed copy then underwent a final ordeal of revision, and was forwarded to the Committee of the British and Foreign Bible Society, with an application for a large edition of the work, such as could not be produced through the local press. The request was met by an immediate grant of ten thousand copies. The work was printed under the supervision of the Rev. T. W. Mellor, M.A., Superintendent of the editorial department of the Society, with the additional assistance rendered by the Rev. George Kevern, whose acquaintance with the Tonguese language, after a former residence in Vavau, extending over five years, enabled him to do this important service for the people of his former ministerial charge.

The arrival of this large number of New Testaments was a joyous event in the history of the Mission; and it elicited, in a variety of ways, the high esteem in which the natives held the Word of God. The four thousand already printed at Vavau, and distributed among the people, had awakened no ordinary desire for the arrival of a further and more adequate supply. Many who had failed to secure one of the four thousand, became greatly concerned lest they should also lose the opportunity of obtaining this. These persons, therefore, visited the various Mission residences, many months before the book arrived, to deposit the price of their copies. "But," said the Missionaries, "we are not sure that the ship will bring them." The answer invariably was, "Never mind: whenever they do come we shall be sure." The day after the books had been landed at Vavau, a poor man waited upon the Missionary there, bringing the price of a copy, in cocoa-nut oil. The day was exceeding wet and stormy; and the poor fellow looked cold and half-drowned after his walk of several miles. He was therefore remonstrated with for coming out in such weather, and endangering his health; but his simple and ready answer showed how deeply anxious he was to secure the Word of life. "The reason is," said he, "I am going away to another island, as soon as it becomes fine, and I am afraid lest, when I come back, all the books should be gone." About the same time also, a teacher, whose house had been accidentally burnt down, came to the Missionary with his tale of trouble, when, holding up his New Testament, he exclaimed, "All my worldly goods are gone, but, thank God, I have saved my Bible."

Another incident may here be stated, as affording an illustration of the general faithfulness which the native teachers manifest, in the oversight of the work of God committed to their care, in those places which lie remote from the Missionary, and as showing the strength of that love which many of the people had for the precious Book of God. A young woman, belonging to the island of Uiha, in Haabai, who had long been in the habit of reading her New Testament with great care and profit, when on her dying-bed, gave strict injunctions to her friends that they should lay her head upon her loved Bible, when she was departed hence, and bury it with her. It was, no doubt, in her case, the simple expression of an undying love for the word which had been the means of her salvation, and of support and comfort in the hours of sickness, and in prospect of approaching dissolution. Her friends, therefore, readily complied with her last request; but the teacher thought that the act might possibly savour of superstition, and he thought, moreover, that the precious volume might, more fitly, have been retained for the use of the living. Accordingly, he named the occurrence, when reporting the state of the people under his charge. With the remembrance we had of former

superstitious practices, at native burials, we could 797
not be of a different opinion from the teacher him- 177
self; but, at the same time, we could not do otherwise than admire, in this particular example, the high value placed by the dying woman upon her greatest earthly treasure.

We must conclude these brief records of the 797
principal events, which transpired during our 128
residence in Vavau, by describing the incidents attendant upon a Missionary voyage, undertaken, from thence, to the islands of Niua Tobutabu, Niua Foöu, and Uvea, or Wallis's Island. But we must first prepare the way by sketching rapidly the rise and progress of Christianity in those places, up to the time of our visit.

In the details about to be given, we crave the reader's special attention to the interesting and most important fact, that, as was the case in the spread of the Gospel from group to group of the Friendly Islands proper, so also in these more remote and solitary islands, it was spread from one to the other through the immediate efforts of natives themselves. Under their instructions, 797
also, the cause of God was so prospered, in the two Niuas, that in a very brief period heathenism was exterminated, and flourishing churches of simple and devoted Christians filled the land. With the exception of a very few months, during which the Rev. Peter Turner resided on Niua Tobutabu, waiting for a vessel to convey him to Samoa, to commence the Mission there in 1835, no European Missionary has ever resided on any of these islands.

Niua Tobutabu.—So early as the year 1829, the

[Niua Tobutabu]

797 inhabitants of this island were made acquainted with the new religion which many had espoused in the island of Tongatabu. They obtained this information, either when on their accustomed tributary visits to the supreme government of Tonga, or through the tidings brought to their own island by Tonguese voyagers proceeding to Samoa. To them God was still the "Unknown God," as truly as He was to the Athenians, in the days of St. Paul. They knew not how to pray, nor for what, and they were still without any instructor; but they resolved even then to build a place of worship to the God of the foreigners. The native mind was evidently wearied with the silly traditions and oppressive impositions of heathenism; and the people were prepared by an unseen but Divine influence, to welcome a deliverance into light and life.

Nothing of much moment followed these incipient movements toward Christianity, until after Vavau had yielded obedience to its Heavenly Lord. No sooner was this brought about, than the people of Niua Tobutabu eagerly sought for and welcomed the presence of converted men and women from thence, who became their instructors. Considering the still infantile character of the cause in Haafuluhao itself, these teachers and their wives could not be thoroughly equipped in all respects for their office and work. They could, however, [212] read and write; and, above all, they were simple-hearted, believing, praying, zealous persons. Their labours were therefore greatly owned and blessed by the Most High, in thoroughly preparing the way for the prolonged visit of Mr. Turner in 1835, who was then the means of placing the organization and work of this little church on a correct and firm basis.

[Niua Tobutabu]

It is, nevertheless, remarkable that, even before 797
that time, the people of Niua Tobutabu were exceedingly anxious to spread the religion which they themselves had just received. They longed to carry the glad tidings to their neighbours and friends of Niua Foöu. Above ninety miles of ocean, noted for its storms and heavy seas, rolled between them, where many a canoe had perished while attempting to make for either shore. But the restless desire grew stronger and stronger; and, finally, the necessary arrangements were made for a Missionary visit to the island in question. Two 797
canoes were prepared, and manned by about one 505
hundred and fifty persons. The expedition was 132
headed by the King of Niua Tobutabu, and it was 484
accompanied by a teacher from Vavau. The dis- [634]
tance ought, under ordinary circumstances, to have been run in a single day; but, shortly after starting, the winds became adverse and tempestuous, and for six days the canoes were driven hither and thither. Niua Foöu had been sighted for several days, but could not be reached. The storm, meantime, increased in fury. The sea ran mountains high; and, at last, one of the canoes was overwhelmed, and foundered. It contained about one [165]
hundred persons, of whom seventy were drowned, the others being rescued by the second canoe. Among those who perished was the Vavau teacher. 797
His body was afterwards washed on shore, and when found, his hand still grasped, in the rigour of death, a bundle of Scripture Books, from which he was not parted even in his watery grave. We may well believe that, by the precious truths he was so anxious to carry to others, he himself was strengthened in the hour of awful calamity and death.

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799 The Great Master did not permit him to accomplish his loving intention, but the reward of his charity and sacrifice would not be the less glorious on that account.

799 Undismayed by this sad event, the king and peo-
505 ple of *Niua Tobutabu, at a subsequent period,*
484 undertook a similar expedition to the island of
648 Uvea; an island still more distant from them than
Niua Foöu, but with whose king and people the
Niua Tobutabuans had domestic and political rela-
tionships. Their voyage thither was made in
799 safety, but it terminated in still greater disasters
648 than had befallen the former. The ruling chief of
Uvea could not brook the advice tendered him by his friendly visitor; and, perhaps, the latter, notwithstanding the purity of his motives, was not discreet and prudent in his measures and movements. It is probable, too, that the chief of Uvea had cast an evil eye upon the queen of Niua Tobutabu, who had accompanied her husband Gogo. Be this as it may, occasion for a quarrel was sought, when the Uveans suddenly rose upon their visitors, mercilessly slaying the king, with nearly the whole of his crew of forty-five men. The women were all spared, but only to meet a more ignominious fate. The wife of the murdered king was commanded to join the seraglio of the Uvean chief, but this she positively refused to do; and, to escape from his vengeance, she ran off into the bush, where she hid herself for two months, subsisting upon roots and such edibles as she could obtain from around her place of concealment. She was discovered by a Tonga man, at the end of the time specified. She was greatly emaciated by hunger and exposure, and was apparently in a dying condition. While in this state

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she was visited by her cruel persecutor, and com- 797
manded to eat, under pain of instant death. Food 648
was forced upon her, and after a time she partially recovered, when the foul savage repeated his base proposals. She was proof against all his threats. The narrative of the subsequent sufferings and escape of this high-minded woman, form a romance in real life such as is not often met with. She ultimately escaped in the time of her greatest peril, by means of a Vavau canoe, which was providentially drifted to Uvea by stress of weather. The crew taking compassion on her case, by a clever stratagem carried her off in safety, and conveyed her to her own land.*

We reserve for another place the account of a still more recent visit to Uvea undertaken by the successor of the murdered king of Niua Tobutabu, in which he also, and his followers, narrowly escaped a similar fate. It will be enough to say here, that amidst all these sources of alarm and depression, the work of God prospered in Niua Tobutabu itself, under the care of the native teachers, with the occasional and brief visits of the Missionaries.

Niua Foöu.—In the year 1832, the "glad tidings 797
of great joy" first reached this island in a very 505
remarkable manner. Ulukalala, the king of 484
Vavau, having projected a voyage to Niua Tobutabu, on political and domestic business, was accompanied thither by the Rev. Mr. Cross, then one of the resident Missionaries in Vavau, who gladly hailed the opportunity thus presented, of preaching Christ in the "regions beyond." When the objects of the visit were accomplished, seven canoes in all prepared to sail for Haafuluhao. Of this

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* "Tonga and the Friendly Islands," p. 276.

(113)

[Niua Foöu]

797 number, however, only four actually started. The
505 others, chiefly manned by heathens and natives of
484 Niua Tobutabu, were either deterred by the threatening appearances of the weather, or by superstitious fears. The voyage proved disastrous in the extreme. One canoe was lost, with its crew of between sixty and seventy persons. Another, commanded by the Niua chief, was driven away to Fiji; the third, having on board Ulukalala and Mr. Cross, with immense difficulty and risk reached the islands of Haabai; while the fourth, filled with Vavauans, after many days of toil and extreme peril, sighted the island of Niua Foöu. The coast was known to be extremely rugged, and they were fully aware of the fierce character of the inhabitants. They knew that if the canoe should be wrecked in making for the shore, the people would not fail to fall upon them, according to the wide-spread custom of Polynesia; and that after having destroyed them, they would take possession of whatever might be saved from the wreck itself. They were not surprised, therefore, upon nearing the land, to see numbers of armed men clustering upon the rocks, ready to resist their landing. The Vavauans, however, being well supplied with muskets and ammunition, determined upon making a grand and formidable demonstration by firing several vollies of blank cartridges. Before this display the ruder Niua Foöuans fled away in terror, leaving the coast clear for the visitors to effect a landing in safety. They might have followed up their advantage in a less bloodless manner, but the power of the Gospel was already sufficient to restrain the former passions of these half-
797 enlightened men. When the people of Niua Foöu

[Niua Foöu]

returned to the Vavauans, to sue forgiveness for the mode in which they intended to have received them, and to supply all the necessities of the voyagers, these, in return, told of the great things God was doing for their country, in the conversion of Ulukalala, and numbers of his people, to Christianity. While they remained on the island, religious services of singing and prayer were regularly held; and, such was the deep impression produced, that before the Vavauans left, the people of Niua Foöu were anxious to retain the services of one of the crew as a religious instructor. Accordingly, one who was more advanced than the others in the art of reading and writing, consented to remain behind; while his companions sailed for Vavau, with the intelligence that Niua Foöu was waiting, with open arms, to receive a Missionary, or such other help as could be sent from Vavau. From that time the Mission work on Niua Foöu was carried on through the agency of a succession of native teachers, until the entire population had turned from heathenism. 797

Uvea, or Wallis's Island. The history of Christianity in Uvea, presents a more chequered and gloomy picture than any we have yet had before us. We have already seen how they rejected the friendly overtures of their visitors from Niua Tobutabu, and how horridly they imbrued their hands in their blood. But that untoward event did not prevent further, and immediate, efforts being made, from another quarter, to enlighten and save them. Not long after the sad news had reached the Friendly Islands, a favourable opportunity occurred for sending two teachers and their wives, who were willing and anxious to undertake the risk 000

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000 of again offering the Gospel for the acceptance of the Uveans. Along with them, King George despatched a special messenger, bearing a present from himself to Lavelua, and beseeching him to follow his example and become a Christian. When the teachers arrived, they were respectfully, and even kindly, received. They found several of the chiefs and people favourably disposed to religion; but Lavelua himself was undecided, and he evidently had not the power, or, perhaps, the will, to afford the teachers effectual protection. On this ground, he refused to allow their permanent residence; and they were, consequently, compelled to return to Tonga. The main object of the Mission was not attained, yet great and lasting good was done. The precious seed was sown, and the first dawn of a new light had gleamed upon many minds.

A chief of high rank called Booi, the brother of Lavelua, and the next in succession to the government, received at that time his first religious impressions. This chief shortly afterwards visited Fiji, where he met with the Rev. John Waterhouse, the then General Superintendent of the Missions, to whom he preferred an earnest request that a Missionary might be appointed to Uvea. This could not be done for want of men and means; but a native teacher from Tonga, called Jone Mahe, was sent thither. Booi had by this time returned from Fiji, and had gathered around him a few people who professed Christianity; and among these, Jone Mahe was permitted, by Lavelua the king, to exercise his ministry. The little flock, and the teacher, were protected from the wrath of the heathen by the rank and influence of Booi, but by that only.

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

[Uvea]

In the mean time, certain Romish priests had 000 effected a settlement upon the island, and had obtained considerable influence over Lavelua, and his more immediate attendants and friends. These at length professed the Popish faith; but the majority of the inhabitants still remained in heathenism. With such a divided state of parties, it need be no cause of surprise that serious evils speedily arose. Instigated by their own evil passions, and openly abetted by the priests—French priests—the heathen persecuted the Protestant Christians in every possible manner, and they were ultimately joined in this work by the Romanists.

The Romish priests made repeated attempts to pervert Jone Mahe, the teacher, from his Protestant faith; but he proved to be a match for them in all the discussions into which they entered. He stood upon the immovable and invulnerable authority of God's holy Word, and prosecuted his Mission with unwearied watchfulness and care. At length affairs became more and more complicated; the bitterest enmity showing itself, both in the Romanists and heathens, against their feeble and unresisting Protestant friends. The flame was undoubtedly fanned, both secretly and openly, by the French priests. A beautiful chapel, built by Boöi and the Protestants, was burnt to the ground, by the express orders of two priests, who declaimed against it as the house of the devil. This piece of work being done, they waited upon Lavelua, and requested him to issue a royal decree commanding the entire population to become Papists. To this Lavelua and his chiefs consented. The whole Romanist and Heathen population were then armed and summoned to make war upon Boöi and

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000 the Protestants. Affairs having reached this point, Lavelua waited upon Boöi, and entreated him to become a Papist, as the only means of averting war. To this Boöi at first replied, that his mind was made up never to abandon his religion, but to die for it if necessary. When, however, the king had waited upon him a second time, with similar entreaties, and had represented how many of their mutual friends and relations would perish in the struggle, Boöi was, unhappily, prevailed upon to promise a recantation of his faith. This, however, was not done sincerely, either by himself, or by those who followed his example. It was simply a matter of expediency to avert bloodshed and misery. These persons continued, secretly, to worship God according to the dictates of their conscience; whilst others, headed by the teacher, Jone Mahe, continued steadfast in the open avowal of their faith.

A messenger came from the king commanding Mahe to turn at once to Romanism. But to this imperative order he sent the following noble reply:—"You go and tell them, I shall not turn; and if it is the determination of the king, chiefs, and Romish priests, that I should turn, here is my head,—cut it off, and take it to that religion. Would it, think you, be of any use for me to turn and pray to a woman, or to the devil-god, whom you Uvea people worship? Here is my head: take it, but I shall not turn." After this, Mahe was led into the presence of Lavelua and his warriors. Sitting down before them, he waited to hear what would be said; but they never spoke to him. He found, rather that the chiefs were consulting what should be done to him. Some proposed to kill him at once; others said, "Put him into a rotten canoe, and send him to be lost at sea." Others again exclaimed,

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"Fasten a stone to his neck, and drown him in the sea." In the midst of the prevailing indecision, and they being evidently afraid to proceed to actual extremities, he was permitted to depart in safety to his own house. Probably it was only a demonstration intended to terrify him into submission, seeing it was followed up by the incessant entreaties of the Romish priests that he would turn. All these attempts, however, signally failed, and the intrepid Mahe continued to conduct Divine service, and to preach to as many as would hear him, under cover of the darkness of night, and in appointed spots among the dense woods of the island. It was a repetition of some of the scenes, that were once witnessed, among the persecuted Covenanters of Scotland. The same faith and hope that nerved the hearts of those brave ones in olden times to the endurance of persecution and death, animated these less enlightened, but equally resolute Protestants, to similar deeds of self-sacrifice and even martyrdom. 000

At this juncture, Maatu, the King of Niua Tobutabu, arrived at Uvea. He had succeeded to the government of that island, after the massacre of Gogo and his people at Uvea, as before related; and being on his way to Niua Foöu, he was compelled, through stress of weather, to bear away for Uvea. It does not appear that Maatu had any intention, or desire, to retaliate upon the Uveans for the murder of his kinsman and countrymen. Had that been his purpose, he would have reached Uvea under very different circumstances as to strength of numbers and preparations for war. He was a professing Christian, and, so far as could be known, was sincere, pious, and consistent. 648 [634] [795]

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

648 Finding that the [Uvea] Papists and the Protestants were not on good terms, he attempted to reconcile them, and for a time succeeded in preventing the commencement of open hostilities. According to Maatu's own account, the priests hated him for his interference; and an attempt was made to kill him in the house of the Romish bishop, which was situated in the heart of the principal Uvean fortress. The bishop himself requested Maatu to come to his house. Accordingly, he went, and was introduced into a private apartment. He sat down upon a chest, and a notorious villain named Solomon seated himself beside him, with a knife in his hand. The natives, who were under arms, by the orders of the priests, surrounded the house; while two men, armed with hatchets, were entering the room, where Maatu sat by a door which opened into the street. The bishop was about to lock the door, when, Maatu's fears being awakened, he rose and left the house without saying a word. The priests had not attempted to enter into any conversation with him, but had kept on their feet, looking out upon the people surrounding the house. The Uveans themselves firmly believed that Maatu had escaped from a murderous plot, which, if not originated by the priests, was known and abetted by them. After this the Papists burnt down several houses 000 belonging to the Protestants, and perpetrated various other villanies; with the design of goading the Protestants into acts of imprudence, which might afford a pretext for instant war. Maatu prevailed on the latter to avoid any offensive movement, and advised them to intrench themselves in a stockade, for the protection of their families. This advice was followed in part; but, at length,

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an unhappy incident precipitated the actual conflict. Some of the Protestants coming suddenly one day upon Solomon, before named, seized him, and interrogated him as to his part in the plot against Maatu's life, and the share he had taken in burning their houses. A scuffle ensued between Solomon and the man who laid hold upon him, which was ended by the timely interference of two of Maatu's men, who set him again at liberty. Solomon then went and informed the priests of what had transpired; who, it was said, advised their followers immediately to take up arms. At any rate, the first open and warlike attack was made on the Protestants the very next morning. It was intended to make the first advance upon Maatu and his people; but he had taken the precaution to remove into the newly prepared fortification. On the report reaching Boöi, the Protestant chief, that an attack had been made by the enemy, he sallied forth in command of a small party, accompanied also by the teacher, Jone Mahe, who unfortunately in the heat of alarm and excitement had armed himself, to take share in the struggle. It was not long before the combatants met. Shots were exchanged, and several were wounded; but Boöi deemed it prudent to fall back. Whilst doing this, Mahe, who was in the rear, he having lingered behind to watch the enemy, was overtaken whilst in the act of charging his piece, and was immediately slain. He was shot through the heart, and a spear transfixed him from side to side. The enemy cut off his arm, and then drank his blood. Mahe was thus the first actually killed in the bloody and relentless persecution, which continued to rage at intervals against the Protest-

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[Uvea]

000 ants, until the time of our own visit thither, and for many dreary months of suffering after that.

Having thus glanced at the main facts connected with the rise and progress of religion in the two Niuas and in Uvea, we now proceed with the details of our own voyage thither; upon which occasion I was accompanied by my esteemed friend and colleague, the Rev. Walter J. Davis.

797 We sailed from Vavau on Monday, June 6th,
1848. Passing in the immediate vicinity of the
ruined and still burning island of Fonua Lei about
three P.M., we stood on, and reached Niua Tobutabu
on the following day, about eleven A.M. The
133 island is about six miles long, and two broad.
There are several tolerably high hills in the centre,
but otherwise the land is low. The population
[162] consists of about six hundred or seven hundred
people. Toward its western extremity, the island
is divided by an inlet of the sea; and there is, in
that direction also, an immense sandy flat, stretching
away toward another lofty conical island, called
Tafahi, which lies about seven miles distant from
Niua Tobutabu. Tafahi is certainly an extinct
volcano, and it attains an altitude sufficiently high
to make it plainly visible from a distance of fifty
131 miles. Niua Tobutabu is the Kebble's Island of
English charts; and Tafahi is, probably, that
114 known as Boscawen's Island. The latter name has
been sometimes assigned, in the charts, to Niua
Foöu, which is evidently a mistake; for its relative
position will not correspond at all with that describing
Boscawen's Island. Considerable difficulty
is felt in identifying this island, as well as many
others in the Pacific Ocean, whose position has not
been properly defined, owing to their remoteness

[Niua Tobutabu]

from the usual tracks of navigation. The charts are often at fault, both as to the locality and names of many islands. 131 114

The day being fine, we experienced very little difficulty in landing. We were met by the chief teacher, and a number of the people, with whom we set off across the sands. The walk was rather fatiguing; but we arrived safely at the town, and were immediately conducted to Maatu, styled Tui-Niua, or King of Niua. The remarkably narrow limits of his dominions evidently never troubled his mind, or distressed those of his subjects. The humblest of the company present moved along with a natural dignity and grace, that any courtier or monarch might have envied. We have already had occasion also to show that, although few in number, and a "feeble folk" in many respects, yet these Niuans were not wanting in stirring enterprise or true courage. 797 [634]

Even before we reached the town, the great wooden drums had been sounding, to give notice of our arrival, and to summon the entire population from their daily occupations, in preparation for the various religious services about to be held. There being no safe anchorage off the island, the visits of the Missionaries are necessarily very brief; while such a multiplicity of onerous duties devolve upon the visitors, that the greatest expedition must be observed, and they can scarcely find time either to eat or sleep. [202] [534]

Let us look for a moment at the work to be done. No visit from a Missionary had been received by Niua Tobutabu for several years. The attempt had been made in the previous year, but failed through the violence of the sea and wind. The doings therefore of the teachers over a considerable period of time had to be reviewed. The lists of church members

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797 had to be examined, and all cases requiring discipline gone into and dealt with. After this, preaching services must be held, and several of the schools be examined. As might be expected, a large number of marriages and baptisms had also to be performed. Such likewise is the close relationship between religious, political, and judicial affairs, in a community so small and primitive in its habits, that the visiting Missionary is compelled to "intermeddle with all wisdom." He must listen to queries and appeals from both chiefs and commoners, and, to the best of his ability, he is expected to express his opinion and decisions thereupon.

In many of these occupations Mr. Davis and myself were kept busy from one P.M. until nearly midnight, with only one short interval for refreshment. Thoroughly tired, we then retired from the chapel to our appointed habitation; but here, again, we found a large number of teachers anxiously waiting our coming, that they might have passages of Scripture explained, and be supplied with outlines of sermons to carry them on through their preaching duties, for another twelve months, at the least. All [136] this, too, was done in the midst of clouds of musquitoes, for which the island is very famous. We were literally worried in body and mind, and longed for a little repose. Being at length positively unable to answer any more questions, or meet any further demands, we retired to the little sleeping room, where our musquito curtains had been very carefully adjusted, and where we expected to obtain renewed strength for the further duties of the morrow. We were miserably disappointed. We had not been long laid down, when our insatiable persecutors found an entrance somewhere through the curtains.

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We then lighted a lamp, and tried to beat them out. The attempt, however, failed; more came in than those we destroyed or swept away. Finding it useless to remain there, the natives advised a removal into the centre of the large chapel, where they thought we should be comparatively safe, owing to the free circulation of air through the building. We tried this also, but in vain. The musquitoes were in such numbers, we were driven forth to walk about till daylight. Fairly overcome by sleep, Mr. Davis sought a nestling-place under a thicket, whilst I, equally needy of repose, climbed into a tree. But all was in vain; and we finally walked about until the dawn of day brought a little relief. 797 122 136

When daylight came, Mr. Davis was found to be in a dreadful state. His face and hands were swollen to double their usual size. He presented the exact picture of a man who had been severely handled in a pugilistic encounter; and although we pitied him, we could not resist the temptation to have a good laugh at his expense. Although the venom of the insect had not produced the same effects upon my person, yet I was thrown into a state of high irritation and feverishness. A more miserable night we could not have spent after a day of so much excitement and hard work.

It will be supposed that we were but ill prepared for the many duties of the new day; but these had nevertheless to be done. The same round of occupations filled up our time, as on the previous day, until about three o'clock, P.M., when we prepared to embark. We had done our best to adjust the heterogeneous jumble of church and state affairs that had been brought before us. To have done so 797

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797 to the entire satisfaction of every one, or even to our own, in every instance, in such short time, would have been almost impossible. We tried to do what was right, and we commended all our work to the blessing of the Most High. We found both chiefs and people willing to be instructed, and very anxious to act in accordance with the principles and teachings of God's word. With the Tui-Niua, Maatu, we were much pleased. He seemed [648] a truly godly and judicious man, and from our personal interviews with him, I have no reason to doubt the correctness of any of the particulars, which we have already related, respecting his escape from the murderous intentions of the Uveans.

797 731 Niua Tobutabu had been visited, for two years in succession, by terrific hurricanes, which destroyed all the native produce. In the famine that ensued, a great many of the people died; and although things were mending when we arrived, there was still considerable poverty and suffering. We were exceedingly happy, therefore, in being able to land a large quantity of yams, which the Friendly Islanders had forwarded by the Mission ship, for the use of the Niua Tobutabu people; after which, we bore away, amid their prayers and benedictions, for Niua Foöu.

797 504 In any state of the weather, or of the sea, it is a thing of no small difficulty to effect a landing upon this island, which we reached late in the afternoon of the day following our departure from Niua Tobutabu. There is not a single patch of sandy beach to be seen anywhere on the coast: nothing, indeed, but black and precipitous rocks. Sometimes the Mission ship has been brought to an anchor, in from seventy to ninety fathoms, in fine weather, and well

[Niua Foou]

in shore, even with that depth of soundings. But al- 797
though the weather was fine when we arrived, the 504
very heavy swell put anchoring out of the question. The boat was therefore lowered, and being deeply laden with boxes of books, slates, &c., &c., ourselves, and the native teachers, with the boat's crew, we made for the shore.

A strange sight here presented itself, for which 226
we were quite unprepared. About thirty men were
observed in different parts of the sea, at distances [415]
ranging from one to two hundred yards from the shore, each carrying a short bamboo cane with a fishing-line attached, and a *finaki*, or fish-basket.
They had no canoes, but were swimming, or stand- [501]
ing as one does when treading water, pursuing [481]
their avocation. Each man had a kind of lifebuoy, made of several large joints of bamboo, from which he received partial support, and to which also his various fishing-lines were attached. These he drew up, from time to time, and deposited the spoil, if any, in the basket slung over his
shoulders. Such is the rugged and dangerous [133]
nature of the coast, that it is only on very rare
occasions that canoes can be launched for fishing [501]
purposes, and therefore the mode described above
is regularly practised. The fishermen appeared to 797
be at perfect ease in the briny element; and, as 504
our boat passed along, they tendered us the usual [226]
salute, and then, hauling up their lines, they swam toward the shore to assist in the dangerous process of our own landing. We were directed, by natives waiting on the rocks for our arrival, to a spot where there was a narrow but flat ledge, to which our crew pulled straight ahead. When within a few yards of the shore, a number of men sprang into

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797 504 the water, each of whom seized the gunwale of the boat, guiding it stem on toward the bluff rock before us. The sailors meanwhile "feathered" their oars, and were prepared to "back water," in case the swell should carry the boat forward with too great velocity, in which event it would either have been instantly smashed upon the rocks, or overset by the rebound of the sea. Thus, poised upon the top of the swell, we each watched when the boat rose level with the ledge of rock, and at a favourable moment sprang upon the shore. The operation involved the certainty of a ducking, if not something worse, in the event of a false or short jump, and of broken shins or knees, in case of landing too heavily. With the exception of some of our goods getting wet, no misfortune attended our landing. 797 [494] [493] We found that preparations had been made for carrying us to the chief town, about four miles distant, and knowing how much labour of another kind was before us, we reluctantly consented to the proposal, only descending from the rude palanquin or hammock to walk, where the road was excessively steep, or was too narrow to admit of safe progress, excepting in single file. Certain [133] parts of the road we took skirted the top of tremendous precipices descending to the lake lying in the centre of the island. At these points it required some nerve to look without giddiness on the grand scene below us, and to pass on in safety. We need not, however, dwell upon the natural features of the island, these having been already described in former pages.*

A round of ministerial duties, such as we had already discharged at Niua Tobutabu, gave us full

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* See pages 82-88.

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occupation here also. The population, however, on this island is much larger than that of Niua Tobutabu, and the church numbered about five hundred members. The teachers seemed a very united, hearty, and enlightened set of men; and they evidently possessed the affections of the chiefs and people. There were on this island six chapels, with schools connected therewith. The entire population having been Christian for about twelve years, considerable progress had been made in Scripture knowledge, and in the elementary arts of reading and writing. Mr. Davis and myself were greatly pleased with what we saw and heard, and were truly sorry that longer time could not be spent in ministering to the people the word of life. We should also have liked very much to explore the wonders of this remarkable island; but with the Mission ship beating off and on the coast, awaiting our re-embarkation, and with all the uncertainties of wind and weather, we were compelled reluctantly to hurry away. With even greater difficulty than that which attended our landing, we leaped from the rocks into the boat, which, in addition to carrying ourselves and a teacher's family, was also well laden with gifts for the Mission from the people on shore. 797

Once again on board, we bore away for Uvea, with no small anxiety as to what might be the condition of affairs on that unhappy island, and what might be the character of our own reception. We had been apprised, before leaving Tonga, of the continuance of the war against the Protestants; and, not knowing what exigencies might arise, in his intercourse with the heathen, Captain Buck occupied the time, during the voyage from Niua 000

[Uvea]

000 Foöu, in arranging the ship's magazine, and in putting the stand of small arms into good condition. It may be proper, however, to say that such weapons were never displayed on board, and were never carried in the boats, under any circumstances, when holding communications with the natives of the various islands visited. But some means of defence were necessary in the event of the vessel being boarded, or assailed, by savages; and these precautions were taken only with the view of guarding against such an eventuality.

Upon nearing the shore, we were met and piloted to the usual anchorage, by an Irishman who had been resident on the island for several years. He gave us some valuable information respecting the state of affairs. We were glad to learn that there had been a cessation of hostilities which had now lasted about two months, after a previous war and siege of the Protestant fortress, which had been carried on during a period of nine months. The Protestants had been acting chiefly on the defensive during the whole of that time. They were closely hemmed in by the heathens and Roman Catholics, whose forces were united against them; and, during the prolonged siege, they had been reduced to a state bordering on absolute starvation. Their sole subsistence was upon the stores of native bread within the fort, together with what sweet potatoes and yams they could raise upon a narrow strip of land in the immediate vicinity of the fort, over which the enfilading fire of their muskets gave them the command. We were told that there were indications of the probable renewal of war at any moment, and that we ought to be very wary in all our movements. The pilot, though a

[Uvea]

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Romanist himself, deplored the state of the country, and laid a considerable amount of the blame at the door of the French priests.

The ship was anchored on the side of the island opposite to that on which the fort of our own people was located; but it was not very long before Eliesa Lagi, the chief teacher, made his appearance, accompanied by two Uveans, all unarmed, who had come to escort us overland. Meantime, we had sent a message, by the pilot, to Lavelua the king, who was now a Romanist, announcing our arrival for the purpose of visiting his brother Boöi and the people of our religious persuasion. We also expressed a wish to visit him in person to pay our respects, and stated that we would be glad then to converse with him on the existing state of religious affairs.

Mr. Davis and myself thought it best that no one from the ship should accompany us. After landing us, therefore, the boat's crew returned at once to the "John Wesley," whilst we and our three companions struck off into a narrow path through the bush, walking in single file, and carrying on a conversation with the teacher, in low tones. During the journey of about five miles, we elicited pretty fully a history of the events that had occurred since the last Missionary visit had been paid. We could not help being painfully struck by the careworn look of the teacher and that of the two Uveans before us; as well as by the noiseless and cautious manner in which our whole journey was performed. Every thing was strikingly in contrast with the jubilant shouts, and ringing laughter, that had accompanied our progress through the peaceful and prosperous islands

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000 we had left behind. Here we were in an enemy's country, where the disciples of Jesus had been long and fiercely "persecuted for righteousness' sake," and where sad deeds of blood had crowned a goodly number of believers with the martyr's joy and glory.

We found the fortress in which Boöi and his Protestant adherents had so long resisted their assailants, to be a place of considerable strength. The ditches, earthworks, and stockade-fencing, surrounding the whole, afforded ample protection from the ordinary means of attack within the reach of the heathen. It was plain that the greatest danger would lie in the exhaustion of those supplies on which the besieged depended for subsistence, unless the enemy were to pluck up courage and make a general and overwhelming rush upon the place.

The houses of the people were crowded densely together, and were built very low and small for the sake of better shelter behind the earth-works and fencing. They were also well protected in all the exposed parts by wooden stakes, and a covering of earth and clay, through which it would be difficult for musket-balls to penetrate.

Men, women, and children, appeared emaciated and thoughtful; but at the religious services which we proceeded to hold, as soon as the few arrangements necessary could be made, there was a genuine outburst of joy at the arrival of the Mission ship; and, although we addressed them in Tonguese, a language which they could only partially understand, their attention was profound, and the feeling manifested was very deep. We baptized a number of children and a few adults, who, even during the progress of the war, had acknowledged the true

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God, and had cast in their lot with His people.

Strong and pitiful were the entreaties of chiefs and people for the presence of an English Missionary. Indeed, the chiefs, Bŏöi and Bule-Uvea, and the teacher, stated their conviction that in the event of one being appointed the war would cease, and, probably, the greater part of the heathen would join our people, or the *lotu mooni*, the true religion; so called to distinguish it from the *lotu bobi*, or Popish religion. It was with the sincerest sorrow therefore that we had to tell them that, in the crippled state of our Mission staff in the Friendly Islands, it was not probable they could have a Missionary at present. Upon hearing this, they pressed us with an urgent request that the whole of the Protestants might be removed to the Friendly Islands; inasmuch as they had no prospect before them but that of a renewal of the war, and of their own probable extermination as its ultimate result. We compassionated their sad case, and we could not but admit the truth of the statements made; but then we had no authority to guarantee the people a favourable reception in the Friendly Islands from King George; and besides all that, the removal of so many persons as the fort contained,—nearly four hundred in all,—in the "John Wesley," was a physical impossibility. We could only promise a full representation of the case on our return to the Friendly Islands; and we each expressed a readiness to come back as their Missionary, should our brethren in Tonga think such a step advisable. With this promise we greatly pacified the minds of the chiefs, and invigorated the hopes of the people.

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000 A messenger having arrived from Lavelua, signifying his willingness to give us an interview, we then entered into a long conversation with Boöi and Bule-Uvea on the important subject of the war. They both earnestly expressed a wish for peace. All they wanted was, the liberty to worship God according to our form of teaching and practice. They had no desire to interfere with either the heathen or the Romanists; but they claimed the same right for themselves, which the Romanists and heathens enjoyed. We then asked them whether we might make these statements on their behalf, in our expected interview with the king. To this they cheerfully consented. With regard to the French priests, sufficient facts were adduced to show that they had been mixed up with the origination and conduct of the war in a very discreditable manner. They had, no doubt, been guilty of encouraging the heathen, and of urging their own people to harass the Protestants in every possible way.

Having thus obtained all needful information, Mr. Davis and I went to the king, Lavelua, accompanied only by Eliesa the teacher. He received us politely enough, and was alone when we were introduced. In a few minutes, however, a Romish priest and a lay-brother entered, who seated themselves close to the king. After the usual civilities were over, I opened the business by expressing our pleasure at finding the country at peace, with a hope that it might be permanently established. Lavelua understood Tonguese perfectly, and was also pretty clever at English, as we had been informed, so that there was no necessity for any interpretation. He readily assented to my obser-

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vations; but immediately added, "The matter rests with Boöi and Bule-Uvea." This was throwing down the gauntlet at once; but, without noticing the remark, we proceeded to dwell upon the existing and past state of parties, as a calamity to the whole land, and as unworthy of a people who now had so much light, and were likely to have increasing intercourse with foreigners; and, above all, we told him how offensive such seasons of war and bloodshed must be in the sight of the great God, in whom he now believed, and whom he worshipped. To all this he assented: and we then went over the substance of our interview with the Protestant chiefs, stating their willingness and anxiety to dwell in peace and harmony with all parties. We told him that Boöi and Bule-Uvea had given us authority to express these wishes to him. At this point he was silent; and I then turned to the priest, appealing for his opinion, and requesting him to use his influence with the king, and with the people of their community, in bringing about a just and peaceable settlement of affairs. He replied, with a supercilious sneer, and a shrug of the shoulders, that he was for peace, but that the people had their own political reasons for fighting; that the war was in no sense a war of religious parties; adducing as a proof of this the fact that heathens, as well as Romanists, were engaged in the offensive operations against the Protestant party; and declaring that he could do nothing to prevent the strife. We saw that it was useless to argue these points, and we were convinced by what passed, that there was no prospect of a settled peace, so long as Boöi and his people refused to abandon the form of religion

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000 they had adopted, and maintained under so many and such long continued disadvantages.

We returned from our interview with heavy hearts; and, upon the result being known, we were again appealed to whether we could not convey the people away in the Mission brig, as they were all willing to expatriate themselves, rather than abandon the religion of their choice. It seemed a hard case, but the thing was simply impossible. After holding several most affecting services, we prepared to depart, by commending the little and persecuted flock to the care of the Great Shepherd. There were about one hundred church members in the fort, and the remainder of the inmates were all under religious instruction from day to day. We deeply sympathized with this handful of brave disciples, and could not but devoutly hope and pray that the existing peace might be prolonged, until a better spirit should come upon their relentless persecutors. But, alas! this was not to be. The war re-commenced not long after our departure, and continued, at intervals, during the whole of the following year and a half, when they were again visited by my beloved colleague, Mr. Webb. The most urgent appeals were then presented for a removal of the remnant of the people in the Mission vessel; but, for various prudential reasons, this was again declined. With great difficulty Mr. Webb tore himself away; and, at one time, it almost seemed as if the Uveans would take forcible possession of the ship. At length two American vessels called at the island a few months after, with the captains of which Bule-Uvea and Boöi, on behalf of the Protestants, entered into a bargain to be conveyed away from

[Uvea]

Uvea. As the whole transaction was a singular 000
one, and highly illustrative of South Sea life, we may state the particulars.

One of the captains, a young man, and owner of both the brigs, had become acquainted with the Uveans during the time of the war, and had managed to marry Boöi's daughter. He thus became fully aware of the unsettled state of Boöi and his people, and of their anxiety to remove from Uvea altogether. According to the captain's statement, he had discovered and taken possession, in the name of the United States Government, of an island near the equator, called Fanning's Island, abounding with cocoa-nuts, but without inhabitants. He therefore agreed with Boöi to take him and his people thither; making Boöi king of the island, and giving him an interest in the speculation. The Uveans were to plant yams, or other kinds of produce, and, above all, to make plenty of cocoa-nut oil. But the Uveans agreed with him to call first at Vavau, in the Friendly Islands, under the pretence of leaving the aged and infirm there, until at least the first crop had been produced on the newly found island; lest, as they said, provisions
should run short. Accordingly, some five hundred 167
Uveans, men, women, and children, shipped on board the two vessels; and, having consented to the proposal to visit Vavau, the captain bore away thither, where he arrived, after a tedious voyage of thirteen days. The ships were soon vacated by the vast company; and, to his extreme mortification, the poor captain found that not one of them would proceed a step further, to visit or populate the American island. Either Boöi had arranged the whole bargain as a clever but wicked *ruse*, by

which to reach the Friendly Islands; or else, if the bargain were in the first instance a *boná fide* one, the temptation to remain in Vavau was too strong, and far outweighed his regard, or that of the people, for the Yankee scheme of colonization. The case was carried by the duped captain to the judges and Missionaries. But what could they do? There was no written agreement, and the Uveans had, of course, their version of the affair to set off against that of the captain. They declared that the only agreement was that he should take them to their friends in Vavau; that he had enticed them on board with that promise, but with the real and secret intention of carrying them off to the desolate island for his own purposes. It would be hard to say with whom the truth lay. The probability is that both parties tried to over-reach each other. In either case it was by no means a creditable transaction. Nor did the Uveans move away under the constraint of famine or war at the time. They were then at peace, and had abundance of food. In judging, however, of the whole case, the previous wars and sufferings of several years must not be forgotten. The immediate effect of this strange immigration was, as a matter of course, the abandonment of Uvea as a scene of Protestant Missionary operations; while the fact that out of the total number brought to Vavau, about two hundred were professed Romanists, gave serious cause of alarm, lest their coming might lead to the arrival and settlement of the priests, to look after their runaway flock. This latter fear, however, proved groundless; inasmuch as nearly the whole number renounced Popery before many months had passed away.

During their continued residence in Vavau, great 167 numbers of the Uveans died. They seemed very susceptible to the influence of any contagious disease. Probably the great hardships many of them had endured, together with the depressing thought that they were strangers in a strange land, predisposed them to sickness, and made them more easily sink under it when seized. No doubt the remnant of the people will ultimately return to their own land; and we may hope that the mission of Protestantism has not yet been finally disposed of. Since the event we have narrated took place, Uvea 000 has been made the head-quarters of a Romish Polynesian Bishopric, and from thence its emissaries have been sent forth, to various parts of the Pacific, in the wake of Protestant pioneers. Let us trust that this shall only be for a time, and that the light and comfort of a purer faith will yet bless the poor deluded Uveans.*

With these reminiscences we must now take 128 farewell of Vavau and its adjacent northerly islands: 797 and, before carrying our readers to the island of Tongatabu in the south, where the next four years of our life were spent amongst a mixed population of Christians and heathens, we must briefly allude to the mythology and customs of the latter, so that our readers may be better able to form an estimate of what had already been accomplished by the Gospel, in the course of twenty-two years, and to appreciate to the full extent the still greater, because complete, triumph shortly to be witnessed.

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* Since the above was written, a proposal has been made to resume the Uvean Mission, by the Wesleyan Conference of Australasia; but whether this is owing to the return of the expatriated chiefs and people, the writer is not aware.

CHAPTER X.

Origin of the Polynesian nation—Ancient maritime discovery—Jewish extraction—Jewish and Tonguese customs—Sketch of Tonguese religion—Character of the Priests—Death by Sorcery—Reputed instance in Hihifo—Political constitution of Tonga—Succession and rank of chiefs—Selection and power of the kings—Land tenure—Homage paid by the lower orders—Anecdote of rival pulpits—Deliberative assemblies—War weapons and laws—Ordinary occupations—Games and amusements—Ceremonies at death, and mode of burial—State of morals—Cannibalism—Anecdote—Tonguese colony on the island of Ata.

Like the early history of all savage nations, where the absence of a written language necessitates an entire dependence upon the uncertain medium of oral traditions for what may be known of the past, that of the Tonguese nation is exceedingly obscure, and offers but little to reward the researches of the curious. The origin of the people is involved in the greatest uncertainty, and the comparatively reliable records of national events do not carry us further back than through a period extending over between two and three centuries.

Mr. Crawfurd, the most recent writer of note on the various questions that have been raised in relation to the Polynesian race, and whose opinions as an eminent philologist are worthy of great respect, has advanced a suggestion of no small interest in reference to this people. "Were there," says this author, "any considerable tract of fertile land, much superior to all around it, for the development of an early civilization, we should naturally fix upon that as the primitive locality of the Polynesian nation. But although there be several situations greatly superior for such a purpose to others, there is none that can be said to be pre-eminently suited. We can fix, then, only on the most probable; and I think that the Friendly Islands, which are of sufficient extent and fertility to have produced the degree of civilization which the Polynesians had attained, not unlikely to have been the primitive seat of the nation. In tracing the course of migration, and attempting to determine the cradle of the Polynesian nation, the Malayan element of its language is an important consideration. It is found co-extensive with the people and language,—greatest in amount as we come nearer to the Malayan Archipelago, and diminishing as we recede from it; the body of the words being, however, generally the same, and employed in the same sense. May it not hence be inferred, that the Malayan languages were intermixed with the Polynesian tongue before any migrations had taken place; and may not the amount of civilization, however inconsiderable, which the Polynesians received from the Malayan nations, have been the cause which first stimulated the migrations? The Friendly Islands lie toward the western end of that long and continuous chain of islets by which the first migrations from the Malayan Archipelago must have proceeded eastward. It by no means follows, however, that all future swarms were thrown out from these islands, as the original hive. On the contrary, they would, naturally, take place everywhere afterwards, from the localities most convenient for them. From the Friendly Islands, the Polynesian nation and its

174 language would, in the first instance, move eastward, along the chain of islands, lying between the 10° and 15° of south latitude, over 50° of longitude, and, eventually, to distant localities more difficult of access."*

Considering the geographical position of Tonga-
[173] tabu and its contiguous dependencies; the un-
[161] doubted natural superiority of the inhabitants over
[203] those of surrounding groups; the prestige which the Tonguese name carries with it wherever it is known in the Pacific; and, finally, the fact that their traditions speak of a time when the population on the main island was so dense, that a sort of telegraphic mouth-to-mouth communication carried tidings between the most distant points in an incredibly short time, we might almost be inclined to sustain Mr. Crawfurd's opinion that in these islands the primitive germ of the Polynesian race was located. Nothing, however, can be advanced with certainty. That the population of these islands
[161] was at one time much greater than it is now, we
[114] have no doubt; but we think that there are no evidences to show that it was so great as the tradition intimates. Some also of the Tonguese songs and traditions indicate that Samoa has been the source from whence several of the chieftain families have sprung, and from whence also the names of several of the most important localities in Tonga have been derived. This, however, should not be allowed to prove too much. I am, indeed, inclined to think that Samoa is much more likely to have been peopled from Tonga, and that its subsequent

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[113] * Preliminary Dissertation to "A Grammar and Dictionary of the Malay Language," by John Crawfurd, F.R.S., London, 1852, p. 253.

discovery by the Tonguese, when its population had become great, led to intermarriages of chieftain families, which, in course of time, would also lead to the introduction of local designations of territory, such as we have named, in both groups of islands.

But supposing the Tonga Islands to have been the primitive starting-point for the diffusion of the Polynesians, over the widely scattered groups of the Pacific, the question still arises, To what distinct family of the human race did they belong, and whence came they? It seems now to be the general belief, of those who have studied the subject, that from Asia, and not America, the tidal wave of population has flowed from shore to shore of these islands. There is no difficulty in accounting for the manner of peopling the various groups, from the Asiatic Continent, and its extensive insular dependencies. It has been found that frail canoes and boats, either by accident or design, have performed voyages of sufficient extent, to have arrived at the most remote lands in the Pacific. Canoes, crowded with occupants, are often picked up at sea, far away from their places of departure, and drifting about at the mercy of the weather. The maritime enterprise of the Malayans is also well known, in the regular and extensive fisheries which they established in ancient times on the northern coasts of New Holland, and throughout the adjacent islands of those seas. Selecting a given route from thence over the Pacific, a vessel might traverse the whole expanse without being more than four or five days out of sight of land, from the Island of Papua, or New Guinea, in the west, to the extreme boundary of the

174 Paumotu group in the east, a distance of nearly five thousand miles.

It would be unwise, however, to fix upon any one given point of the Asiatic continent, or upon any one island of its adjacent archipelago, as that from whence the Polynesians originally came. There is a general family likeness between all the Polynesians; but there are also so many varieties of feature and physique among them, embracing nearly all the Asiatic types, from the finest Caucasian to that of the Mongolian or Japanese, that it seems more than probable that castaways and wanderers from numerous points on the Asiatic coast, may have arrived on different islands of the Pacific, at periods not very remote from each other. Japanese and Chinese junks have been known to be driven to sea, and have finally been stranded upon distant islands, or have reached even the continent of America, in the 46th degree of north latitude. In December, 1832, one was wrecked on Oahu, in the Sandwich Islands, after having been tossed upon the ocean for eleven months. Four, out of a crew of nine, still survived. Similar accidents have, doubtless, occurred in ages long gone past. Nor must we, in looking for a solution of this question, forget the advanced state of maritime enterprise in ancient times. China was probably known to Egypt more than two thousand years before the Christian era, and a commercial intercourse maintained between the two countries. The intrepid mariners of Carthage and Egypt had also circumnavigated Africa: and upon a further development of the early history of nations, it may possibly be found that the ancients had a much more extensive and exact acquaintance with the geography of the world, than we are at present aware of. And, in conjunction with that knowledge, there may have been migrations of nations, and the peopling of distant and isolated localities, by those among whom there existed a religion more advanced and enlightened than the debased and puerile belief and worship of modern heathenism. After a lapse of four thousand years, there remains a feeble glimmer of truth amid the fables and traditions of a multitude of distinct and widely-separated tribes of men. The general coincidence of these seems to indicate one common primeval source. There can be no doubt that the Tonguese religion bore, in several particulars, a striking resemblance to the ritual and economy of the Jewish ceremonial law. Indeed, this similarity prevails more or less in the various groups of Polynesia. Nor can it be denied that many of the inhabitants have strongly-marked Jewish features. But it requires further research, and more proof, before we can adopt the conclusion some have come to, that any portion of the people is of Israelitish extraction. A few of these points of resemblance may here be specified as a matter of interest. 174

1. There obtained among the Tonguese a regular division of time into months and years, these divisions being marked by the recurrence of sacred seasons and public feasts; which were observed with religious ceremony, and were under the sanction of the most rigorous laws. It is also remarkable that the Tonguese have some knowledge of an intercalary month, the use or disuse of which has led to many discussions among themselves. [805] [796] [805]

2. The entire system of *Tabu*, by which times, persons, and places or things were made sacred, [784]

174 [784] and the many religious restrictions and prohibitions connected therewith, may be easily interpreted as a relic, much changed and corrupted, from the ceremonial observances of the Jews.

[796] 3. The great feast of the "*Inaji*," or offering of first-fruits to the gods every year, seems a custom or religious ceremony of purely Jewish origin.

[304] 4. The same may be said of the rite of circumcision, which was regularly practised by them. An uncircumcised person was considered mean and despicable; and the custom has only disappeared in recent years.

[783] [764] 5. Every person and thing that touched a dead body was considered unclean, and remained so until after the lapse of a certain number of days. During that allotted time, those whose duties compelled them to do the rites of burial, were not allowed to feed themselves, or to touch the food prepared by others. They were therefore carefully fed by attendants.

[846] [783] 6. Females, after child-birth, and after other periods of infirmity, were enjoined strict separation; and were subjected to ceremonial purifications.

[798] 7. The Tonguese had cities of refuge, corresponding to those instituted among the Jews; the uses and regulations of which were closely akin to theirs.

[793] 8. The priestly orders and functions resembled, in some of their features, those of the Mosaic law. The *Taula*, or priest, was supposed to become inspired by the god, as his shrine or representative, while receiving and answering the prayers and sacrifices of the worshippers. These were offered [794] through the *Feao*, or attendant upon the Taula;

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and it was also his duty to maintain the god-house, [794]
or temple, in due repair and order.

The religion of the Tonguese, as it existed when 771
they became known to the civilized world, incorporated
no abstract principles of belief. It was
rather a system of despotism, in which deities,
ceremonies, and restrictions, had been indefinitely
multiplied, till it presented a chaos of dark superstitions,
into which the population plunged headlong,
through slavish fear and ignorance. The [565]
mysteries and enactments of heathen worship,
although submitted to by the chiefs themselves,
unquestionably were intended more for the perpetuation
of their power and influence, than to
direct the ideas of the people to matters of spiritual
and eternal interest, or even to those involving
temporal improvement. No spirit of benevolence
pervaded the system. It abounded in punishments
for the present life, and in dark threatenings for
the future. *Bulotu*, the Tonguese paradise, was 775
reserved only for the spirits of departed chiefs and [565]
persons of rank; who, in their turn, became the [782]
servants of the presiding genius of Bulotu, and as
such were often worshipped and sacrificed to by the [769]
people, for the purpose of securing their interposition [776]
with the gods. Of the fate of the *tuas*, or [565]
common people, there was no certainty whatever; [774]
and it was doubtful whether they had any souls at
all. A general opinion, however, did prevail, that
there was a future state, and with it vague and
conflicting notions of rewards and punishments.
Their traditions referred to the creation of the 773
world, and probably also to the deluge; but, 776
even then, according to their ideas, a multiplicity
of gods existed. Savage rites, and deities who 181
771

181 771 delighted in mischief and blood; a cruel and rapacious priesthood; a despotic and oppressive government; inhuman faiths, and absurd superstitions; under these the people were held in abject bondage. It was, emphatically, "a land of darkness, as darkness itself, and of the shadow of death."

776 The gods of the Tonguese were numerous, and they received constant additions from the most trivial circumstances. Every object of fear, or from which harm could come, was worshipped. Sharks, volcanoes, and any singular appearance in the natural kingdom, had each their devotees. There were family deities, and gods of the wars, seasons, crops, and winds. The four principal gods in their mythology were Tangaloa, Maui, Hikuleo, and Heu-moana-uliuli. It is questionable which of these was accounted the chief deity, or whether, indeed, the Tonguese had any notion of one Supreme Being; and, as the history of these deities has little in it calculated either to interest or instruct, we must refer our readers to other sources for information regarding them.* Suffice it to say, that in Tonguese heathenism, as in other pagan systems, we see how man has deified man: how his fertile imagination has peopled groves, shores, oceans, and skies, with beings of wonderful natures;—beings who, with some, were the objects of fear, and, with others, of companionship and protection. Here, as in all other heathen lands, men, "professing themselves to be wise, became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-

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[113] * Appendix to Lawry's "Missionary Visit to the Friendly and Feejee Islands," Mason, London, pp. 248-251. "Tonga and the Friendly Islands," by Miss Farmer, pp. 125-137.

footed beasts, and creeping things." (Rom. i. 776
22, 23.)

The sacrifices offered to the gods consisted 782
chiefly of animals, fruits, vegetables, and native valuables. Upon special occasions, however, finger-joints were offered; and, in great emergencies, human victims were immolated to propitiate the angry deities. These acts were by no means unfrequent; and their was a certain *faahiga*, or tribe, from which the sacrificial victim was usually selected.

The priesthood was hereditary, and constituted a 793
numerous and powerful body, in former times, [794]
whose support taxed, very heavily, the labour and substance of the people. The priests took rank from their gods and chiefs; the worship of the latter determining, in great measure, the popularity of the former. The power of the priest, though it partook more of a religious character, was second only to that of the chiefs. Their persons were [778]
esteemed sacred because of their presumed familiarity with the gods; and these spiritual lords of the people, like the temporal ones, neglected no opportunity of personal aggrandizement, and the advance of their selfish interests. Even over the warrior-chiefs, the priests exercised a powerful influence, and often made their religious fears and blind devotion subservient to their covetous desires. In sickness, or when under the fear of sorcery, their favourable consideration was only to be secured by gifts, proportioned to the rank of the applicant. In- [754]
cantations to be practised upon enemies, or counter ceremonies, to ward off imaginary evil influences from them, could only be obtained at great cost. Of these death-dealing incantations, both chiefs and 754

754 common people had the utmost dread. So firm indeed was the belief of the people in the power of an enemy or priest to *tukitalai*, or consign them to death, that when once the victim knew that the *tuki*, or ceremony of cursing, had been performed, he generally pined away, and fell a sacrifice to his fears: or else the parties concerned would not scruple to employ the secret agency of poison, to accomplish the fulfilment of the threat. Even to this [178] day these superstitious fears exist, though they are gradually wearing away. Like the remembrance of goblin tales, the fear remains after the faith has been destroyed. A case of this kind came to the writer's personal knowledge, while residing in Tongatabu. A well-known young and clever chief, called Netani Nauvaivai, (I think this was his name; but, not having written it at the time, I may be mistaken in the native cognomen,) came from a long residence in Fiji to reside with his relative Ata, the chief of Hihifo. About a year after his 754 arrival he began to complain of languor, and his 763 strength rapidly failed. He was a man of great mental and physical energy, and in religious and general knowledge was far in advance of most around him. I attended him in his sickness, and was with him when he died. His disease was undoubtedly abscess of the liver. But some of the attendants one day told me that they believed he was dying through the effects of *sausau*, or Fijian sorcery. I mentioned this to the sick man some days before his death. He smiled, and said that he believed nothing of the sort; but that it was, nevertheless, quite true that, three years previously, when journeying with a party of heathen Fijians, he had violated a *tabu*, by eating of certain for-

bidden sugar-cane; upon which the Fijians told 754
him that he was a doomed man, and should not 763
long survive his offence. He laughed at their fears, and had never thought of it again, until he was reminded of it by a Fijian woman, one of the attendants who had accompanied him from Fiji, and who firmly believed that his sickness and death were solely attributable to that cause. Netani himself had no such opinion, and died a very peaceful and happy death, trusting in his Saviour; but it was evident that many around him thought otherwise; thought, in fact, that he had been prayed to death by the heathen.

It cannot be cause of surprise that the dread of 754
sorcery, and especially the fear of the power of the 171
priesthood to pray people secretly to death, should have obtained such complete dominion over the native mind, when we remember, how by Papal fulminations, and paper interdicts and excommunications, the Church of Rome exerted her authority, in olden times, even in enlightened Europe. By the bugbear of a Papal anathema, whole kingdoms were thrown into a state of distress and panic, scarcely conceivable in modern times.

We have seen, however, by what took place in 771
Vavau on the introduction of Christianity, how 177
much the priestly craft, and the whole system of
lies which it propagated and sustained, depended 797
upon the countenance of the civil powers. No sooner was their protection withdrawn, than the whole fabric of heathenism collapsed and crumbled into ruin. It had no deep-seated and inherent vitality of its own, which could enable it to maintain its authority as a purely religious system. When left by the political power to its own re-

771 sources, it fell at once, like Dagon before the ark of
177 God. Hence the cause, in a secondary sense, of
797 the rapid spread of the Gospel throughout the
whole of these islands. And, although, as we shall shortly have reason to show, heathenism made a stand for years in Tongatabu, yet that was owing to political conditions, and not because of any inherent strength in heathenism itself.

565 The political constitution of the country was
[642] that of a monarchical despotism, supported by an
hereditary aristocracy. The ranks of society, besides the priestly orders, were well defined, and fixed as unalterably as the castes of India. The grades were these:—the *Hau*, or families of the blood royal; the *Houeiki*, or chieftain orders; the *Muas*, or gentry; the *Matabules*, or official attendants and companions of the higher classes; and the *Tuas*, or common people. Certain subdivisions
[463] were also recognised under each of these orders,
[428] and professional employments were strictly hereditary; such as those of carpenters, fishermen, undertakers, doctors, &c., &c.

565 Rank was hereditary, and descended chiefly
562 through the females; who sometimes, although
[428] rarely, held the reins of government in their own
[611] right. Hence the women of Tonga were never oppressed and burdened, as in many heathen lands. On the contrary, the females of these islands were kindly and considerately treated, and we might almost say they were idolized by the sterner sex.

562 It must, however, be observed, that the succes-
611 sion of rank through the mother originated, pro-
174 bably, in the great licence existing between the
831 sexes. If it were difficult to designate the father of
a child with certainty, no doubt could exist with re-

gard to the mother. Thus this custom, springing 562
though it did from one evil state of society, 611
would naturally tend to prevent another, by placing 174
the female part of the Tonguese population in that 831
comparatively easy and honoured position, which
they seem to have held from time immemorial.

The kingly authority extended over life, liberty, 643
and property. It was a complete despotism, modi- [642]
fied to some extent by certain customs, or well
established regulations, which, having come down
from ancient times, and being generally useful,
were considered in the light of a traditionary code.
It was also guarded somewhat by the influence of a 643
certain coterie of the higher chiefs, called by way 565
of eminence the *kau matua*, or "old men" of the
land, whom the king was expected to consult on
all matters of state or government. The lives of
many of the rulers were stained with the usual
crimes of heathenism, and were passed in the midst
of wars and dissensions. The succession to regal
power was regulated by certain well known laws or
principles. It did not necessarily devolve upon the
eldest son, or to the nearest of kin to the reigning
monarch. The nomination of a successor was
made by the departing ruler, when circumstances
admitted of it, and was confirmed or otherwise by
the decision of the *kau matua*, and then by the
great body of the chiefs. Thus a brother might
succeed to the government, to the total exclusion,
for the time being, of the immediate children of the
deceased or dethroned ruler. The selection of a
king, however, was restricted wholly within the
limits of the *Hau*, or blood royal line. But, even 643
in such a case, we need not wonder that schemes 668
and contests for regal power led to scenes of

643 anarchy and bloodshed. As one chief, if belonging
668 to the *Hau*, acquired sufficient strength, he disputed
the title of the reigning prince; and, if successful,
his chance of retaining permanency of
power was quite as precarious as that of his predecessor.
In some instances, the title established by
[669] force of arms, remained in the same family for
several generations; disturbed, however, by frequent
rebellions.

643 The feudal principle, that the whole country
565 belonged exclusively to the king, regulated the
423 disposal and tenure of lands, and necessarily placed
the common orders of the community in a condition
[692] of serfdom. The king was chief magistrate,
and the ultimate source of appeal. His power was
[634] frequently delegated to the governors of the various
groups of islands, or great districts, and from them
to inferior chiefs. No chief could interfere with
the tenant of another; and should he desire
revenge or justice, it could only be obtained
through the legitimate lord, unless he chose to
risk a contest. Lands were held in fief. The great
landlords derived them by hereditary right, in conjunction
with their chieftainships; but held them,
nevertheless, at the will of the supreme ruler.
These, in turn, subdivided them among their families
and followers. It was on the great chiefs that
the king depended for military support, which they
gladly rendered him, as the title by which they
retained their possessions. Through them, also,
[651] the king received a general tribute from the people.
565 The chiefs, also, in their order, claimed the service
423 or property of their retainers. This right was
425 regulated by no specific law, so that immense
[671] abuses crept in. The lower order was ground

down and oppressed by that above it. Thus, if a 565
man or family possessed flourishing lands, or a 423
stock of hogs or poultry, or any other kind of 425
wealth, these were never secure from the covetous [671]
eyes of a superior. At any moment, any portion
of his goods, or all, might be demanded by an
imperious chief, and appropriated to his own
purposes. This system acted as an effectual bar to [241]
general improvement in the cultivation of the soil,
or the acquirement of property, by the mass of the
people. Beside this general right of the chiefs to 565
despoil their inferiors, the king, or his immediate 466
representative, could assess labour upon the entire 643
community, when and how he pleased.

Servile homage was paid to superiors, particularly 565
to priests and chiefs of the highest rank. Neither 554
their persons could be touched, nor their houses
entered, without express permission. Among them
a considerable degree of courtesy prevailed,
accompanied by a refinement of language and demeanour,
which indicated conscious rank. The distinction,
indeed, between themselves and the lower classes, [198]
was marked by these things, more than by any
great superiority in houses, or dress, or food; and
that this distinction might be carried to its farthest
limit, the chiefs had a conventional or courtly
dialect, understood and used only among and to
themselves. Respect for the persons or property of the
common people was unknown, when in conflict
with the covetousness of a superior. If a common 565
man made use of any consecrated property belonging 554
to a chief, or if he came into the presence of a chief 784
with a wreath about his head, or with the head wet,
or should he touch the head of the chief, or reach to
take any object from above where he sat, or should

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

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place himself in a more elevated position, condign punishment would be the result; in some instances, death itself was the penalty. When journeying, the commoner was required to sit down by the roadside while his superior passed; and, if he were carrying a burden, he must make a *détour* from the road, while, at the same time lowering the burden from his shoulder, he carried it along with every mark of humility.

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One of these numerous enactments of barbarous etiquette, led to a ludicrous scene in the early years of the Mission in Lifuka. When the first chapel was built and opened, a pulpit was of course indispensable for the occasion. Little did the officiating Missionary think how gravely he was trenching upon sovereign rights, when he ascended the place prepared. Taufa-ahau saw the elevation of the minister with dismay. It would never do for a foreigner, even though he were a Missionary, to violate thus publicly the rules of Tonguese propriety; and so, to meet the difficulty, the king ordered his carpenters to prepare him a pulpit of still loftier elevation, to be placed opposite that of the Missionary, in which he might sit and hear the word of God without any disparagement of his dignity, in the presence of his people. Great, therefore, was the Missionary's astonishment when, on the following Sabbath day, he was confronted by the pulpit of the king, and saw his majesty looking down upon him with a mingled look of drollery and haughty superiority. This he continued to do, until convinced that no intention existed of lowering his authority, and that the pulpit was a necessary and usual part of buildings devoted to the public worship of God.

The deliberative assemblies of the chiefs were 565
very stately affairs. Each sat in a circle, arranged 623
according to the rank and precedence of those who [554]
composed it, where speeches were made by the [276]
authorized orators, and by some of the leading
chiefs; after which, the ceremony of kava-drinking
would be proceeded with. These meetings would [576]
often extend over several hours; and every part of
the proceedings was governed and conducted according
to well-known and rigid laws of etiquette.
From these assemblies the knowledge of new
enactments, or the arrangements adopted for any
projects entertained by the chiefs, was circulated
among the people at large by the *Matabules.*

We now pass on to a brief consideration of the 128
knowledge of the Tonguese, as developed in their
arts, manufactures, and customs. In estimating 135
these, however, the fact must not be overlooked,
that as their land yielded no metals, and but few
minerals, the resources of the islands, for the production
of manufactures, were extremely limited.
Indeed, it may be asserted that they carried civilization, 181
in this point, to the full extent of their feeble
means. The credit must be awarded them, of displaying
no small amount of ingenuity and skill in
what they produced.

The warlike weapons of the Tonguese were few 411
and simple. They consisted of spears, javelins, and
clubs, made from various kinds of hard and heavy
wood, capable of taking a high polish. In their
hands, these were most effective weapons. They
were also very clever in the use of bows and
arrows, and slings. Defensive armour was seldom [714]
employed; and great ingenuity was displayed in
painting and decorating the person, in preparation
for an expected contest.

411 for an expected contest. The old weapons of the
country have, however, been greatly supplanted, by
411 the introduction of European arms and ammunition;
177 and there has been a consequent change from
[725] many of the former tactics and practices of heathen
[726] warfare. "Musket balls do not know chiefs," was
the lament of a grey-headed old chief, as he
marched past the writer to battle, with swaggering
gait, and kindling eye, swinging his great club
round his head as if it had been a cane, and evidently
longing for a hand-to-hand encounter with
some like-minded opponent. There was no little
amount of truth, too, in what he repeated a few
minutes afterwards, "Musket balls may do for
boys, but clubs are the weapons of men." In the
702 organization of their armies, and in the tactics they
[701] pursued, the Tonguese exhibited considerable skill.
[725] In any war of magnitude, a universal conscription
was enforced, in which none were excused from
following their leaders to the field, but those incapacitated
by age or bodily infirmity. All were
drilled in the use of arms, and were accustomed to
the practice of warlike exercises. When preparing
541 for war, a general review of troops was usually
703 held before the king, or leader, in which the
intending combatants swore fealty to their commander,
and pledged themselves to deeds of prowess
on his behalf. This was done by each of the party
rushing, with frantic energy and fierce gesticulations,
in front of the chief, flourishing and then
grounding his weapon: while uttering at the same
time the most ridiculous and empty boasts of what
the individual would do in the coming conflict.
712 The Tonguese were in the habit of constructing very
complete, strong, and well-arranged fortifications,

from whence their fighting excursions were made. 712
In besieging such places, they well understood the 725
method of approaching by trenches, and rifle-pits,
defended by earthworks and strong stockades.
They were also well versed in the science of 723
strategy, and knew no mercy to the vanquished 727
who fell into their hands. The contending parties 726
seldom met in a general engagement. The strife
was usually a series of skirmishes. Those taken in 727
war, whose lives were spared, became the *bobulas*,
or slaves, of the conquerors; and these were often
treated with the most refined and horrible cruelty,
at the caprice of their proprietor.

In times of peace, the men were fully occupied 462
in the various pursuits of agriculture, fishing,
sinnet-plaiting, canoe and house building, and,
above all, in voyaging. The women devoted themselves [287]
to the unceasing manufacture of the *fetaaki*,
or white beaten bark, of which the native cloth
was made, and to the completion of the process
in those *kokaagas*, or united gatherings of the
female sex, where the cloth was fashioned into
one immense piece, and then printed in brown and
black colours, according to the fancy of the maker.
The women did no field or house drudgery in the
Friendly Islands. They never even cooked the [252]
victuals of the family, that being always the duty
of the men. In addition to the manufacture of
gatu, or native cloth, their chief work was to
bring water from the wells; make all the sleeping
and wearing mats for both sexes; also baskets and
bags for various purposes, and any other little
nick-nacks for household use. Feasts, dances, 517
games, wrestling matches, and canoe races, filled
up much of the time of the people. Some of these

517 were comparatively harmless, but others were
obscene and demoralizing in the highest degree.
526 Boxing, club-fighting, and wrestling, were highly
541 popular. The proceedings were regulated by certain laws, for the proper observance of which
managers were appointed, and umpires to decide
upon rival claims. These matches were often
attended with serious, and even fatal results. The
spectators delighted in blows that brought blood;
and stimulated the combatants with shouts and
yells of applause.

764 The ceremonies observed on the death of any
prominent personage, were extremely barbarous.
[302] The hair was shaved, or cut close, and the face and
[304] various parts of the body cut, bruised, or burned.
Affection or respect for the deceased was estimated
by the amount of bodily pain endured. Chiefs
764 were usually interred in tombs, constructed of
554 blocks of sandstone, cut from suitable localities by
the seashore, where, at a little depth from the sur-
565 face, layers of hard and durable sandstone are
found, even on many of the coralline islands. In
several of the ancient burial-places, similar stones,
arranged in terraces, surround the whole enclosure.
Some of these are of immense size, and seem to
indicate the possession, on the part of former inhabitants, either of greater energy than the present
764 race, or of better tools and appliances. The burial
[137] places of the Tonguese are always surrounded by
the most imposing foliage of the tropics, and placed
in sequestered spots. A mound of earth is raised,
of dimensions varying with the necessities of the
place; and, whenever a grave is opened within the
limits of this mound, it is always filled up with
beautiful white sand, and never contains more than

one body. No particle of clay or earthy mould is 764
allowed to touch the remains of the dead. The
sand is brought in baskets by the chief mourners,
who sometimes sail or journey many miles to procure
it; and each person pours the contents into
the grave, until it is sufficiently filled up. The top
of the grave is, afterwards, carefully tended and
decorated with black pebbles and red coral,
arranged in various devices, which have a very
pretty effect. Small houses are also placed over [565]
the tombs of the chiefs and gentry. Owing, however, [349]
to the circumstance that many of the religious 769
practices of heathenism required visits, and 178
offerings, at the graves of deceased individuals,
whose interposition with the gods was thought
necessary, these places were much more carefully
attended to formerly than they are now. Indeed,
the Missionaries will, probably, find it needful to
advise the people against running into the extreme
of negligence, and indifference, about the last
resting-places of deceased friends.

In the days of heathenism, occasions of burials 574
and marriages were accompanied by immense feastings, 431
proportioned according to the rank of the
parties, or the will of those connected with them.
Property, of various kinds, was always prepared by
the relations and friends against these times, and
brought as gifts. These were thrown into one
common stock, from which they were again distributed,
by those authorized to do so, to the
assembled company. These distributions of property 574
often led to bitter family and tribal animosities, 431
and were seasons when the true and inordinate 578
covetousness of the people could not remain
concealed. These practices still continue, to some [178]

574 extent, and form the chief source from whence
431 evils arise, among church members, which
578 require the exercise of discipline by the
178 Missionaries.

181 The morals of the Tonguese were never so
thoroughly debased as those of the Sandwich or
577 Society Islanders, and other groups that might
be named; but there was enough, nevertheless, to
show how low humanity could fall, when without
the restraints and sanctions of a Divine faith.
595 Polygamy was common, the number of a man's
wives depending upon his own inclination, and his
ability to keep them. Some sentiments relative to
[837] connubial fidelity prevailed, which may be said to
have bordered on morality; for, after the parties
[586] had lived together a while, mutually pleased, it was
considered disgraceful to separate. There were
also some, even among the better classes, who were
content to live with one wife only; and examples
of domestic happiness were by no means
847 uncommon. Infanticide did not disgrace the history,
and destroy the vitality of the Tonguese nation.
Children were nurtured with great care and
855 affection; and aged people were not subjected to the
888 neglect and cruelty that was dealt out to such
persons in Fiji and other Polynesian groups. Yet,
181 with all this, there was much lasciviousness, and
831 want of natural affection.

152 There can be no doubt as to the existence of
266 cannibalism in these islands in former days. It
never became so prevalent as it once was in New
Zealand, nor so truly atrocious in its character,
as it now is, or has been in very recent years, in
the islands of Fiji. It was customary, however,
in times of war; and strange tales are told of one

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of their chiefs, called Uhila, whose cannibal propensities had been intensified by a long residence in Fiji. This chief resided at Nomuka; but he was in the habit of making sudden descents upon different islands, for the purpose of clubbing and kidnapping any of the inhabitants he could lay hold of, with whose bodies he returned to Nomuka, where he performed his inhuman orgies in a cave, which is said to be still full of the bones of his many victims. The peopling of the distant island, called Pylstarts, about ninety miles to the south of Tongatabu, is attributed to this cause. In the depth of a dark and stormy night, Uhila effected a landing upon the island of Atata, one of the Tonga group. To escape his murderous attack, a party of the inhabitants hastily manned a *hamatefua*, or single-sailing canoe, which happened to be moored on the lee side of the island. Hoisting the sail, they bore away, intending to make for the adjacent coast of Tongatabu. This, however, they were unable to do, owing to the darkness and the increasing storm. They were carried they knew not whither. They seemed only to have escaped one kind of death to meet with another. But the wind and sea carried them straight upon *Ata*, the Pylstarts Island of the charts, where the little company grew into a Tonguese colony, which has, in recent years, claimed kindred with Tonga, and has received, in return, the blessing of the Gospel. In this incident, we have another example of the causes that have been in operation, leading to the dissemination of the Polynesian race and language throughout the Pacific.

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CHAPTER XI.

000 COMMENCEMENT of Tongan Mission—Revolutionary War—Murder of Tukuaho—Massacre of three Missionaries—Abandonment of the Mission—Recommencement in 1822—Success of Tahitian Teachers—Arrival of English Missionaries—Difficulties in Hihifo—Progress at Nukualofa—The First happy death—Advance of the Mission—War in Tonga in 1837—Renewed outbreak of hostilities—Danger to the Missionaries—English intervention—Death of Captain Croker—Temporary suspension of the Mission—Renewal of peace—Further progress of the Gospel—Landing of French Priests—Political intrigues—Division of Mission Stations.

175 IN 1797, twenty years after the second visit of
797 Captain Cook to Tongatabu, the first Christian
Missionaries effected a landing on the western coast of the island, under the sanction and direction of the London Missionary Society. None of the party were ordained ministers; but, as reputedly pious and skilled artisans, they were intended to prepare the way for the establishment of an accredited ministry and an organized church. They were conveyed from Tahiti in the Missionary ship, "Duff," to their destination in Tonga; where, for a time, they received partial countenance and protection from a few of the leading chiefs, under whom they had placed themselves. They do not appear to have succeeded in making any marked impression, of a religious kind, upon the native mind. And yet it would be wrong to suppose that no good results whatever had followed their efforts. They had made no converts, it is true; but no good men of faith and prayer could go out and in for

three years, before a barbarous people, as they did, 175 worshipping and serving God, without communicating 797 some Divine light and power to those around. To say the very least, the spirit of inquiry would be awakened, and even that would endanger the prolonged existence of Heathenism. These men had opportunities for witnessing certain horrible features in the refined savage life of the Tonguese, which, happily, the Missionaries, who arrived in later times, did not see; owing to the rapidity with which the light of Christian truth spread, rendering the perpetration of these former crimes impracticable. They were cast also upon evil 175 times, as to the political condition of the island. A 797 bloody revolutionary war, then in progress, unfitted 669 the people for yielding much regard to spiritual instructions: and this state of things involved, at length, the massacre of some of their number, the ultimate removal of the survivors, and the consequent abandonment of the enterprise they had undertaken with so much zeal and self-devotion.

Upon the death of Mumui, who was the reigning 175 chief of the islands when these men arrived in 797 Tonga, Tukuaho, the grandfather of the present 643 King George, succeeded to power. Although a man of cruel disposition, he nevertheless continued his protection to the Missionaries, until they themselves determined upon separating, so as to localize themselves in different parts of the island; thinking in this way to secure greater personal safety, and a wider influence over the people. Tukuaho, 175 in the mean time, held the reins of government in 643 the most despotic manner. He wielded his absolute power in the perpetration of various acts of tyranny and oppression, by which a spirit of dissatisfaction

175 was roused among the people at large. He pursued
643 a similar course, also, to the higher class of
his subjects; until his impolitic and despotic proceedings
175 led to an organised insurrection, and,
643 finally, to a complete revolution in all parts of his
669 dominions. The leader of this rebellion was Tubou-Niua.
The murder of Tukuaho was planned and
[682] executed under the eye, and by the hand, of this
daring insurgent; and it proved to be the signal
for a war that was carried on, for a considerable
period, with great ferocity and varying success.

175 Early in the course of this contest and political
797 confusion, three of the Missionary pioneers, brought
by the "Duff," were barbarously murdered; and
669 the others, after being plundered of their property,
saved themselves by flight to the western district
of the island, from whence they were at length
removed to New South Wales, by the captain of a
merchantman, who touched at Tonga, on his voyage
from the Society Islands to Port Jackson.

Nothing further was attempted from the year
797 1800 to the year 1822, in the way of Christian
effort on behalf of the Tonguese. The door that
had seemed to open, closed again in darkness and
blood; but the fact that several of the chiefs went
on board the vessel, in which the remaining Missionaries
departed, for the purpose of respectfully
taking leave of them, seems to show that some good
impressions had been made; and that the self-denying
labours of these men had commanded the
respect, if not the belief and love, of a few among a
proud and deceitful people.

In the Stations of the Wesleyan Missionaries, as fixed in the Conference held in London, August, 1822, the following entry occurs, under the head of

South Sea Misssions :—" Friendly Islands, Two to be sent." The abundant encouragement experienced in the wonderful and rapid successes of the Tahitian Mission, after many years of sorrowful and apparently unproductive toil, had, about this time, thrown new energy into all Missionary undertakings; and had drawn renewed attention to the numerous islands of the Pacific, as a fair and promising field for effort. Some considerable delay, however, occurred, before the two Missionaries, proposed to be sent to the Friendly Islands, actually departed on their Mission; but still the proposal showed that the church was prepared for any opening that might present itself.

In the mean time, the subject of resuming the Tonguese Mission had been seriously and prayerfully considered, by a few of the Missionaries and leading lay-friends of the cause, in New South Wales. After a full consideration of the whole case, it was resolved to try what could be done. Leave was accordingly granted, by the District Meeting, to the Rev. Walter Lawry, to proceed to Tongatabu. A ship was chartered, chiefly at his own expense, to convey himself and family to the island, where he arrived on August 16th, 1822; about the time when the Conference in London was entertaining the very question of sending Missionaries thither. Mr. Lawry's residence terminated in the latter end of 1823, domestic circumstances necessitating his removal. During his short sojourn, he had received much kindness from the chiefs of Mua, where he had located himself; but, he had also seen and felt sufficient to prove that, with it all, there was a large mixture of the characteristic covetousness and treachery of

797 the people. There is no doubt that he was sometimes placed in considerable peril; but the natives were evidently more disposed to tolerate the presence of the Missionary, and to receive his teaching, than ever they had been before. A little more light was certainly shed upon the prevailing and dense darkness; but no instance of conversion yet gladdened the heart of the Christian labourer.

For two years the people were again left under the undisputed reign of heathenism. About this time, however, Christian evangelists appeared in Tonga, from a very unexpected quarter, whose humble efforts were designed, by the Great Head of the Church, to begin a new and memorable era in the history of this people. Two Christian natives from the island of Tahiti landed upon the shores of the Friendly Islands, and took up their abode in the town of Nukualofa, where they immediately began to preach the Gospel to all who were willing to listen. They spoke in a tongue of which but little could be known by the Tonguese, and therefore theirs was but a feeble and most imperfect mode of imparting religious knowledge; yet the labours of these simple-hearted but earnest men were honoured of God. As the result of their influence and teaching, a place of worship was soon erected, where nearly three hundred persons regularly assembled, to take part in Christian service. (643) What was still more strange, the king, Tubou, himself gave his countenance and personal support to the teachers and their work.

While this movement was progressing in Nukualofa, the two Missionaries, proposed to be sent to Tonga in 1822 by the London Wesleyan Conference, arrived there in the month of June, 1826.

These were the Rev. Messrs. John Thomas and John Hutchinson. They did not think proper to occupy the site of Mr. Lawry's attempt, nor did they choose to make common cause with the Tahitian teachers. They fixed their station at Hihifo, where they erected a substantial wooden house, and began immediately the study of the language, simultaneously with the instruction of the people.

So great, however, was the opposition encountered, that a further abandonment of the Mission, as a hopeless enterprise, was for a time seriously contemplated. But the friends of the Mission in New South Wales, who greatly deprecated such a step, despatched a deputation to the islands, to investigate the real state of affairs. The result of their visit of inquiry was the appointment of additional Missionaries in 1828; when the Rev. Messrs. Nathaniel Turner and William Cross proceeded to Nukualofa, and entered upon the labours already so successfully inaugurated by the Tahitian teachers. Here the most cheering results followed the efforts of these Missionaries; while Mr. Thomas, struggling bravely against native indifference, and avowed and fierce opposition, was, at length, compelled to remove, very reluctantly, from Hihifo, and transfer his labours to the Haabai group, where a most wonderful opening for usefulness presented itself early in the year 1830, of which we shall have more to say when we come to speak of those islands. Mr. Thomas, however, did not labour in vain, even in Hihifo. He had been the means of instructing several of the children of the principal chiefs in the art of reading and writing; and, although the dread of the chief, Ata, prevented the people from making any open advances toward

797 Christianity, there were no doubt many whose minds were made up to do so, from conviction, as soon as Ata's approbation would insure their personal safety. Even as it was, there were a few young men, headed by an afflicted son of the chief, who often met, in comparative secrecy, to sing and pray; and, when at length their leader, Lolohea, died, there was every reason to believe that he was the first of many thousands of Tonguese converts who have since died in the Lord, and have entered into the heavenly rest.

In the mean time, from 1827 to 1830, marvellous progress had been made in Christianizing the Nukualofa or central district of the island. Messrs. Turner and Cross, stationed there, were men possessed of no ordinary strength of mind; while, at the same time, they were full of Christian faith and zeal. Although they did build upon a foundation laid by other men, and these men natives of Tahiti, yet they made full proof of their ministry, and the fair fabric of a Christian church rose rapidly under their active and able labours. Village after village was successively visited, where schools were organized, and preaching services established; and from the Nukualofa department of the Mission, the influence of the Christian religion spread itself to all the other groups of islands. Such, indeed, were the results now unfolding themselves in favour of the Mission, that special resolutions were adopted, at a meeting of the Missionary Committee, held in London, October 7th, 1829, in which it was determined immediately, and largely, to reinforce the staff of Missionaries, and to send out the necessary requisites for a printing establishment. These proposals were shortly carried into effect, with the

happiest results; as will be seen by the following 797
statistics, which show the rapid advances made from 1831 to 1834:—

Tonga	**1829**	**Number of church members**	**31**
	1830		**72**
Tonga and Haabai	**1831**		**516**
Tonga, Haabai, and Vavau	**1832**		**1422**
	1833		**3456**
	1834		**7451**
Total number of scholars attending the schools in 1834			**7241**

In these large numbers, however, Tonga itself 797
had but a small share. The heathen districts of 798
Hihifo, Houma, Bea, and Mua, forming by far the most extensive and important portion of the island, remained firm in opposing the Gospel. Many of the chiefs, indeed, had determined to adopt measures by which the further spread of Christianity might be prevented; and some of them hoped that
it might even be rooted out. For the accomplish- 797
ment of this work, they made preparations to wage 798
war against the Christians, and to depose the king, 669
Josiah Tubou. The island was kept in a very unsettled state during 1835-6 by warlike rumours of various kinds; and, in 1837, actual hostilities broke out. As the heathen party far outnumbered that of the king and his Christian subjects, he followed the previous example of Ulukalala, in Vavau, by summoning to his aid King George, of Haabai; through whose alliance and assistance the contest was brought to a speedy and successful conclusion. The Heathen were discomfited; and the peace which ensued was ratified by an interchange of presents, according to Tonguese custom, between the King of Haabai, and the various Heathen chieftains of Tonga. The results of this war were

797 798 669 not great, as to any progress made amongst the heathen population. Indeed, it was never prosecuted with the idea of converting them by physical force. They were rebel offenders against royal law and order; and, when they had submitted to these, the object of the contest was accomplished. Nevertheless, it was overruled for some good purposes, beyond those of a merely political kind. 797 The Mission premises at Hihifo, after a suspension of operations there, extending over eight years, were allowed to be re-occupied by the Rev. Stephen Rabone; who had the happiness of seeing many of the heathen converted under his ministry. Among these were some chiefs of note, whose example went far to shake the remaining confidence of the people in the waning deities and heathen practices of the country.

797 798 669 The peace of Tonga did not last very long. In the beginning of 1840 a war, more fierce and determined than the former, commenced, and continued over a period of eight months. The principal heathen actors in this new attempt to overthrow the authority of Tubou, and to overpower the Christian party, were the chiefs of Hihifo and Bea. The latter directed the brunt of their rage against Nukualofa, and the former against the small fortified settlement of the Christians at Foui, about a mile from the chief town of Hihifo. We gather the following particulars of the origin and progress of this war, from the letters of the Missionaries then resident upon the island, the Rev. Messrs. Charles Tucker, and Stephen Rabone.

[721] On the 14th of January, the heathen, under the chief Ata, of Hihifo, murdered four of the Chris-

tians belonging to a small fortified village near 797
Nukualofa. These persons were at work in their 798
fields when the heathen fell upon them. They 669
also attacked a little girl, whom they left for dead; 721
but she afterwards recovered from the effects of the wounds inflicted. This horrible act was perpetrated whilst King Josiah Tubou was on a friendly visit to the chief of Hihifo. He had gone thither, in fact, to persuade Ata to become a Christian, and to attempt the creation of a kindlier feeling between the Christian and heathen people there. There can be no doubt that the murder was committed, at that particular time, with the design of preventing the good effects that might have followed these peaceful endeavours. Abraham Vakajiuola, the king's brother, upon hearing what had happened, started for Hihifo, accompanied by a large party of armed men, who brought the king away in safety. Ata and his people of Hihifo and the neighbourhood then flew to arms against the Christians of Foui, and would not be persuaded by the entreaties of the old king to desist. The course adopted by Ata was quickly followed by all the other heathens of Tonga, and a general war upon the Christians was determined on.

The old king felt himself personally unequal to 797
meet the emergency, and, as in the war of 1837, 798
he now again sought for support and succour from 669
his old friend, and tributary sovereign, King George, of Haabai and Haafuluhao. King George arrived in Tonga just in time to thwart the well-concocted plans which the heathen had laid for the destruction of Foui. The two kings sent messengers to Ata, to know if a visit from them would be agreeable, and, if possible, to make up the breach

797 798 669 between the two parties. For a time he gave evasive answers to the repeated messages sent; but at length consented to receive the friendly overtures of King George, who immediately prepared to enter Hihifo on his peace mission. It was discovered, however, that the whole thing was a villainous trap. The heathen had taken measures to secure the murder of King George immediately upon his entering the fort. Of this purpose, the chief, Ata himself, made confession. Of course, under such circumstances, all idea of temporizing with the heathen, any further, was abandoned. The place was closely invested, and, through the skilful tactics of the besiegers, the heathen, at last, surrendered at discretion. Five hundred prisoners were taken; but instead of former barbarities being practised upon them, they were all pardoned by the king, who had previously issued orders to his warriors to refrain from shedding blood while taking possession of the place.

797 The result of this contest was the return of Ata and his people to their accustomed allegiance to Tubou. The whole place was also thrown open once more to Christian effort, and this issued, very shortly, in the entire abandonment of heathenism, in Hihifo and the villages in its immediate vicinity.

797 798 669 The scene of civil conflict was now shifted to Nukualofa, against which the combined heathen forces from Houma and Bea were directed. They had already formed a plan of attack, but the fall of Hihifo deterred them, for a time, from any active movements. By the urgent request of King Josiah Tubou, and the loyal chiefs, King George remained at Nukualofa with about nine hundred of his men, in readiness for any emergency that might arise.

On the 20th of April, the heathen assumed the 797
position of aggressors by attacking a canoe belong- 798
ing to Nukualofa. They took five prisoners, whom 669
they carried off to Bea; but, after merely threatening the remainder of the unarmed Christians with death, they suffered them to depart. Five days later, a United States' ship of war arrived, commanded by Commodore Wilkes, whose squadron of four vessels was then engaged in an extensive exploring expedition under the auspices of the American Government. The Missionaries had an interview with him, in which they related all that they knew about the state of Tonguese affairs. On that very day, however, a fatal encounter occurred between a heathen fighting party from Houma and the Hihifo people. The former fired unexpectedly upon the latter, and wounded five or six of their number. A sharp skirmish followed, in which six of the Houmans were killed. They then fled, although they far outnumbered the Hihifo party.

An ill-arranged and fruitless attempt was made 797
by Commodore Wilkes to bring the contending 798
forces to peaceful terms. He seems to have acted 648
upon the supposition that the heathen were the 669
aggrieved and injured individuals; and when he found that these both duped him and robbed him, notwithstanding his good opinion of them, instead of manfully acknowledging that the representations made by the Missionaries were true, he left the islands in anger; and in evident chagrin at being outwitted and laughed at by the heathen, he published opinions concerning the Missionaries of a damaging character, which had no foundation in justice or truth.

797 Soon after the departure of the American com-
798 modore, further aggressive acts on the part of the
669 heathen followed. The Missionaries were kept in
648 a state of constant alarm and danger, from the 12th
of May until June 21st. Various fatal encounters, between the rebels and the loyalists, took place on a small scale during that interval of time, all of which tended to embitter the animosity of the combatants. On the latter date, H.M.S. "Favourite," commanded by Captain Croker, arrived. He had received a letter from the Rev. Mr. Thomas, while at Vavau, requesting his amicable interposition, to arrest, if possible, the further progress of the war. Upon landing, therefore, at Nukualofa, he immediately intimated to the allied kings his readiness to do anything he possibly could to terminate the war. Such, however, was the state of affairs, that the two Missionaries addressed the following letter to the captain, which, in itself, will best explain the exposed and dangerous position in which they and their families were placed.

"NUKUALOFA, TONGATABU, *June 22nd*, 1840.
To Captain Croker, of H.B.M.S. 'Favourite.'

"SIR,

"WE, the undersigned, being Missionaries labouring under the auspices of the Wesleyan Missionary Society in this island, gratefully hail your visit here at this critical juncture as a gracious interposition of Divine Providence, and earnestly implore, as British subjects and Christian Missionaries, your protection and assistance in behalf of ourselves and families.

"In consequence of the civil war which is now

raging on this island, our lives and property are in 797
great danger day and night. Our premises stand 798
outside of the fort, and are, consequently, com- 669
paratively unprotected; and we have no means at 648
our command of removing to a place of safety; the fort being far too small to contain all the Christians who have run thither from the different villages and out-stations to save their lives.

"The heathen have tried to fix on a plan to take Nukualofa by storm; but have been mercifully prevented. They have repeatedly made incursions, both by day and night, to within a short distance of this place. On Thursday last, they killed four aged men from here, within about two miles of our premises, and mangled their bodies by cutting off their heads and carrying them away as trophies to their fort. We heard the alarm, and also that they were chasing others of the Christian party towards this place. Knowing our defenceless condition at the time,—King George, with nearly all the people, being twelve miles off in another direction,—we knew not where to run for safety; but thought it not prudent to risk our lives, and those of our families, by remaining in our houses where we were. We, consequently, had to abandon the premises, with all our property, and the property of the Mission; but, providentially, the rebels retired, after coming within a short distance of our town.

"The Kings Josiah and George, with their people, are alarmed about our safety; and Josiah himself, with a few old men, kept watch at our gates on Wednesday night last, while King George and the people were away.

"There are three fortresses in rebellion against

797 the king and government of this island, counting
798 about 1,400 men. The Christian party number
669 800 men:* and whenever King George and the
648 people go out against one fortress, we and the few left here are exposed to the rage and murderous intentions of the other two. It has been at such times that the rebels have latterly committed depredations, coming on several occasions very near our premises. We cannot depend upon the natives keeping regular watch, and often fear, when lying down at night, lest our dwellings should be burnt, and ourselves murdered, before morning. We have no means at our command of removing our families and property either to Haabai or Vavau or any other place for the time being. In these painful circumstances we cast ourselves under the shield of British protection, earnestly begging you, as the representative of Her Majesty Queen Victoria, whose subjects we are, to assist us in the removal of our families to some place of safety.

(Signed) CHARLES TUCKER,
STEPHEN RABONE."

After receiving this letter, and promising the protection claimed, Captain Croker, by the request of the allied kings, undertook to act as mediator between them and the rebels, the conditions of peace being drawn up by him, and approved of by the two kings.

Captain Croker then prepared to visit the rebel

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* If this number be correctly stated, then many of King George's warriors must have returned to Haabai and Vavau subsequently to the capture of Hihifo, as he was before stated to have remained in Nukualofa with nine hundred of his own men, in addition to those under King Josiah.

fort of Bea. But, no doubt, considering the 797
treacherous character of the people, he thought it 798
right to land his guns, and to take an armed force 669
with him. The fortress stood four miles inland, 648
and was a strongly defended place. Having carried his guns very near the fort, he forwarded the conditions of peace; and a signal of approval being given, he was admitted into the fort, when he had an interview with the chiefs. They expressed themselves favourably inclined to his overtures of peace, but wished for time to consider the subject, and to ascertain the minds of the chiefs of the other forts. But before any message could reach any of the other forts, Captain Croker ordered his guns to be drawn within musket-shot of the fortress, contrary to the expostulations of some of his own subordinates, and then, heading the sailors, sword in hand, he said, "Now, blue-jackets, follow me." They did so, but the consequences were disastrous in the extreme. The captain was shot dead upon the spot, and eighteen of his men were severely wounded. The reason of this rash act could never be ascertained; and the English sailors and marines had to retire in disgrace from before the enemy, through the unaccountable conduct of their unfortunate commander.

Immediately after the funeral of Captain Croker, 797
the Missionaries considered it essential for their 798
safety to remove for a time to the island of Vavau, 669
to which place they were conveyed in the ship of war. A sifting examination of the whole transactions satisfied the Missionary Executive, and also Sir George Gipps, the representative of the British Government in New South Wales, that throughout the whole course of these painful events, the Mis-

797 sionaries were fully exonerated from all blame, and
798 that they had always acted in perfect accordance
669 with their high vocation as ministers of the Gospel of peace and goodwill toward men. It was also proved beyond all disputation that the kings and Christian chiefs had uniformly acted on the principle of forbearance, while desiring as far as possible to find a peaceable mode of settling the quarrel which the heathen had first begun.

Three weeks after Messrs. Tucker and Rabone had left Tongatabu, the former returned to that island, accompanied by the Rev. John Thomas, and effected a visitation of the different heathen fortresses. The result was a happy cessation of open hostilities; after which the suspended work of the Mission was resumed, with greater prospects of success than ever. A few, but still a very few, of the heathen renounced idolatry at the termination of the war. The principal chiefs at Houma, Bea, and Mua, remained firm in their opposition to Christianity, and so also did most of their people. But for several years after the peace that opposition did not assume its former aspects of persecution, and desire for war, against the loyal and Christian party; and not, until, as we shall see presently in relating our own personal experiences, the evil counsels of Romish priests, and the expectation of foreign aid, urged on the heathen population to a fresh attempt at revolution.

797 Before and during the progress of the painful events related, the Missionaries witnessed many instances of clear conversion, and had reason to rejoice over not a few who died in the faith of Christ, exulting in the clear hope of a blessed immortality. There was abundant and satisfac-

797

tory evidence of the sincere and active piety of many of the chiefs and people, even during the deplorable progress of the war; and when the evil effects of that period had subsided, the little churches grew apace both in secular and Divine knowledge. The re-establishment of the regular means of grace, and the public schools, soon wrought great changes, for the better, in the condition and character of the people.

After several unsuccessful attempts to obtain a footing on the Friendly Islands, under the proper sanction of the king or chiefs, a French Catholic priest effected a clandestine landing upon Tongatabu in the year 1842, and took up his residence at the heathen fortress of Bea. He was received there by a chief called Moeaki, and was shortly after joined by another priest, and by several Tonga men who had been converted to Romanism at Wallis's Island. Maafu, however, the principal chief of Bea, remained a heathen, and so did the greater part of his people. From Bea the Popish influence subsequently extended to the town of Mua, in the eastern district of the island, where eventually the spiritual chief, Tuitoga, professed Popery, as did also a few petty chiefs, and a comparatively small number of the people. Tugi, the ruling chief of the district, with a large majority of the inhabitants, remained heathens. It was evident that the priests were anxious to secure the interest, or, if possible, the conversion to Romanism, of all the chiefs known to be disaffected to the government of King Josiah: whilst their endeavours to counteract the success of the Missionaries in the island were unremitting. For this purpose, the priests itinerated, for a time, to the various places where the Missionaries were located, endeavouring to subvert the faith of the native converts. In the prosecution of this object, they resorted to every species of calumnious misrepresentation. They did not, however, so far as was known, succeed in leading astray by these means even one Protestant. The itinerant system was therefore abandoned; and their labours were then devoted more especially to Bea and Mua.

These operations of the Romanists were not confined to the exertions of the resident priests. Considerable excitement was produced at one time, by a report that a French bishop was on his passage to Tonga, for the purpose of turning all Tonga to the Church of Rome. And, at length, a vessel did arrive, having on board an ecclesiastic, said to be a bishop, with a number of attendants. On that occasion, every thing was done to make an impression upon the people, by pompous display, by denunciation of the Wesleyan Missionaries, and by threats and intimidation. The proceedings of the French at Tahiti were enlarged upon; and intimations were given that Tonga could not withstand the French. Considerable alarm was awakened, in the minds of the heathen population, by these proceedings and threats; and some of them began to consider whether it would not be better to submit, and become Papists, rather than subject themselves to the displeasure of the French, and be exposed to the fire of their guns. But still the disinclination, of even heathen minds, to accept a form of religion such as Popery offered, caused them to hesitate; and thus the grand attempt of the Romish emissaries failed, in the end, to bring any important accessions to their communion. They then saw that

their strength, if any could be obtained, would lie

in secretly fanning and encouraging the spirit of 797
disaffection, which the termination of the war of 798
1840 had not removed, from the minds of several important heathen chiefs.

When, therefore, King Josiah died, in November, 797
1845, and King George, of Haabai and Haafuluhao, 643
was appointed, by the unanimous voice of both 798
heathen and Christian chiefs, as his lawful successor, the French priests shortly afterwards began, secretly at first, and then openly, to undermine and deny his authority. They first of all attempted to advance the claims of their principal convert, the Tuitoga, to the supreme government. They asserted his right not only among the natives, but to captains of merchantmen, and ships of war, belonging both to England and France; whilst they denounced King George as an ambitious usurper. No sooner, however, did the latter become acquainted with these facts, than he manned a few canoes, and sailed direct to Mua, where he publicly charged the priests with the offence, and where he also confronted the Tuitoga. The latter denied all participation in any attempt to advance himself to civil power; and declared further, that he had no right to it, nor did he wish it. Whether he was perfectly truthful and sincere, in these assertions, may well be doubted; but, nevertheless, his public disavowal of all claims, as opposed to those of the lawful sovereign, effectually prevented any further open attempts on the part of the priests, to be his advocates.

Foiled in this direction, the priests then made another move. They endeavoured to maintain that the several chiefs of Houma, Bea, and Mua, had a perfect right to govern their own towns and people,

797 independently of the general law of the land, and
643 irrespectively of the supreme authority of King
798 George. Thus, when any offenders against the
laws made their escape to either of those places,
[696] they were taken under the shelter of the priests
and heathen chiefs, and were not delivered up to the
officers of the king who were sent to arrest them.
Such was the state of affairs, existing from 1845 to
1850, between the king's government, and the
heathen and Roman Catholic portion of the people.
797 And, we have carefully stated these facts, because
798 they will serve to explain much that will appear in
connexion with the events transpiring during our
own Missionary labours in Tongatabu, from 1849 to
1853. It was impossible that such a course as that
pursued by the Romanists and heathens, could be followed
long, without leading to painful and most disastrous
[669] consequences. These, indeed, soon ensued,
in the commencement of another civil war; which,
however, ended very differently to the wishes and
expectations of the French priests, who were its
chief instigators, and of the chiefs whom they had
misled.

797 From 1845 to 1849, several important advances were made in various directions, upon the heathen population of Mua; until, ultimately, Tugi, the chief of that town and district, consented to the residence of a Missionary there, who thus resumed a station that had not been so occupied, since the departure of the Rev. Walter Lawry, in 1823.

An extensive and well-conducted Institution was also established at Nukualofa, under the supervision of the Rev. Richard Amos, for the education and training of schoolmasters and Assistant Missionaries. The whole of the older Mission stations were prosperous, and their entire aspect most encouraging. New openings were likewise presenting themselves into heathen villages formerly closed against religious influences. 797

The Missionary stations of Tongatabu were adapted to its political divisions. During our residence, on the island, Mua was occupied by the Rev. George Daniel; whose labours extended to all the villages in the eastern part, including also the island of Eueiki. Nukualofa, and the central districts, were under the ministry and pastoral care of the Rev. Messrs. William Webb and Richard Amos; the former being succeeded, at his death, by the Rev. Thomas Adams. All the places included in the Nukualofa district, were nominally Christian, with the exception of the town and fortress of Bea. In that place, the principal chiefs remained heathens; although several French priests resided among them, who had gathered about two hundred adherents, and had built a very superior native place of Popish worship.

The station to which we removed from the Vavau islands, was that of Hihifo, or the western division of Tongatabu. Hihifo was the largest town, and Jefesi Ata the ruling chief of the district. The principal villages connected with the Mission residence at Hihifo, were Neiafu, Haatafu, Foui, Teekiu, Nukunuku, Matahau, Fahefa, Fatai, and the island of Atata. Houma was the only town in the Hihifo district still remaining heathen; but, there was no Popish element there, as was the case at Bea and Mua. [103]

Hihifo had been a strongly-fortified place in [712]

797 former days, and was, consequently, surrounded by
[712] a deep trench or ditch, surmounted by earthworks;
which, since the war of 1840, had been allowed to
fall into dilapidation. Outside of the trench, and
near to one of the principal entrances into the town,
stood the Mission dwelling-house. It was flanked,
[137] on one side, by an artificial mound, overlooking the
trench, crowned by a single large orange tree, and,
on the other, by a magnificent cluster of weeping
iron-wood trees, reaching to a height of sixty or
seventy feet, and overhanging a small native
burial-ground. The rear, and further boundaries
[137] of the premises, were thickly set with cocoa-palms,
and other lofty tropical productions. The whole
locality had a peculiar air of stateliness and retirement,
as well as of unusual beauty. Indeed, the
house stood within about a hundred yards of the
[643] famous place called Bagai; where the various Tonguese
sovereigns had, in succession, undergone the
ceremony of their public inauguration to power.
The trees at Bagai are grand specimens of old forest
life; and, could they speak, would tell of many
strange changes in the personal history, and dynastic
fortunes, of those who had sat, in solemn conclave
and state, under their deep shadows.

CHAPTER XII.

000 CONVERSION of Tugi—Attempts at his perversion—Resistance at Bea and Houma—Singular conversion of Hafoka—Strange sight at Neiafu Chapel—Armed interference from Houma—Christian settlement at Fatai—Death of Vaea—Political difficulties—Journal—Interview with Romish priest—War rumours—Visit to Houma and Bea—Declaration of war—Meeting of the Missionaries—Death of Mr. Webb—Narrow escape—Murder of a Female—Progress of the war—Proffer of mediation—Siege of Bea—Capitulation of Houma—Favourable results—A memorable service—The capture of Bea—Close of the war—Arrival of a French ship of war—Formal investigation—Acquittal of the Christian party—Peace and progress—A wreck at Hihifo—Californian gold-diggers—A boat trip to Haabai—Strange histories—Removal to the Haabai Islands.

128 As the design of these pages is not so much to dwell upon ordinary instances of individual conversion, as it is to present a broad view of the occurrences which affected the general condition of the Tonguese people, and by which heathenism was finally and everywhere destroyed in the country; we shall restrict our details of facts to such only as were peculiar in their character, and important in their bearing upon the public mind.

797 One who was thoroughly conversant with the state of the island in 1850, wrote officially from Vavau, in the following terms:—"A mighty move is going on. A better day seems to have dawned upon Tongatabu. Many have been the prayers which have been offered for that island, that Christianity might there become mighty to the supplanting of heathenism and the counteraction of the errors of Popery. Many who have desired to see these days, have died without the sight; and some

797 others have been removed to different fields of labour. The east end of the island, where Satan has his stronghold, has at length begun to quake under the preaching of the Gospel; and all the heathen are convinced that theirs is a system of lies, which must soon wax old and vanish away."*

797 159 In this year, the conversion of Tugi, the son of Fatu, the chief of Mua, (with whom the Rev. W. Lawry formerly lived,) led to extensive results. The way had been preparing for these over a series of years. Successive Missionaries had sown precious seed, the fruit of which, in addition to that resulting from his own indefatigable labours, was reaped by the Rev. George Daniel.

Tugi, from his youth up, had been well-informed in regard to Gospel truth. He had been a reader of the Bible for many years, and was a man of great intelligence. For a long time he clung to heathenism, not because he had any real faith in its absurd teachings and priestcraft, but because he liked the unrestrained licence it afforded him, in common with others of his own age and class, for the gratification of pride and passion. At length, however, there appeared in his conduct a change, which showed that he was abandoning the system of his fathers. He was in the habit of attending to the preaching of the word; after which he frequently visited the Missionary to make inquiries, and would bear with patience the closest application of Scripture truth to himself. Perceiving all this, and knowing full well that if Tugi became a Christian, their cause would be ruined, the heathen party redoubled their attentions to him, and implored him not to forsake them. A great struggle evidently was going on within his mind; and, for a while, it was doubtful how it would terminate. At times, he seemed determined to declare himself a Christian; and then again would appear drawn toward the heathen. At last the period of decision came. He had been observed by some of his attendants to leave his house, on several occasions, at the midnight hour; and, upon being followed, it was found that he went to the Christian place of worship, where, in the dark, and alone, he was in the habit of secretly bowing his knee to God, and pouring out his heart in prayer. This, of course, became known, and he then, throwing off all reserve or concealment, made a bold and resolute stand against heathenism. He was next assailed both by the heathen and the Popish priests; but his mind was made up, to embrace the Christian Protestant faith, in which course he was followed, at the same time, by above two hundred of his people. Most of these persons were already well informed on religious subjects, and had only been waiting for this occasion to give expression to an abandonment of idolatry. The Romish priest now waited upon Tugi, with many professions of love, and great concern for his welfare and safety. He did all in his power to dissuade him from destroying his own "happiness," and spoke, in no measured terms, of the sin and follies of Protestants and of Protestantism; but both the arts and the tears of the Jesuit were alike in vain. Tugi had fully counted the cost, and having read his Bible to good purpose, he now bade fair to be an important acquisition to the cause of God in Tongatabu. The almost immediate effect of his conversion was that

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* Letter from the Rev. Peter Turner to the General Secretaries, London, dated June, 1850.

797 [159] the whole of the eastern part of the island was thrown open to the free preaching of the Missionary, to the residence of native teachers, and for the establishment of Christian schools.

It was at first thought that the example of the Mua people would lead to the speedy overthrow of heathenism in its remaining strongholds of Bea and Houma: such, however, was not to be our happiness. Mr. Webb and Mr. Amos redoubled their visits to Bea, and had frequent interviews with the leading chiefs, Maafu and Lavaka. But although these men were still heathens, they were under the influence and evil guidance of the French priests, who dissuaded them from granting any permission to introduce Protestant preaching.

797 123 Houma also received additional attention from myself. I frequently visited its chief Vaea, and particularly pressed upon his notice the example of Tugi. His invariable reply was "Tugi has done well; but he is too great a chief for me to follow." Vaea always received my visits with courtesy, and would patiently listen to any conversation on religious subjects. He would not, however, grant permission for public preaching in his town, nor would he tolerate the residence of any Christian among his people. Still, jealous as he was, we were never molested while visiting the people at their own houses for religious conversation. Many of the heathen were also in the habit of attending some of the more popular feasts, held in connexion with the public examination of schools, in various places, on which occasions they must have received a considerable amount of religious information, while mingling with Christian relations and friends.

797 Not long after the heavy shock given to hea-

thenism by the conversion of Tugi, another conversion, from Houma, made a deep impression on the heathen mind. The subject of it, although a very respectable chief of the place, was not of such high station or influence as Tugi, yet his conversion greatly loosened the foundations of heathenism in Houma, and prepared the way for its overthrow. The writer has already embodied the remarkable history of this man's conversion, in a little work, to which the reader is referred for fuller particulars; but a brief outline of it will be necessary here to sustain the connexion of our narrative.* 797

Hafoka, the chief concerned, had been long known as a firm and persecuting opponent of the Christians in the neighbourhood of Houma; but, in the course of the year 1851, his mind was brought directly under the influence of the Divine Spirit, and without the advice or counsel of any human being, he was inwardly constrained to flee from Houma, leaving his wife, family, lands, and friends, with the determination of becoming a Christian. In the village of Neiafu he sought and found rest for his troubled soul, under the instruction of Samuela Moala, the head teacher, and chief of the place. He could not have fallen into better hands, for Moala was one of the choicest converts in the whole of Tonga; a man of prayer, "and full of faith and of the Holy Ghost." To him, Hafoka was distantly related, and from him he received an hospitable welcome, with daily entertainment, while alienated from his heathen family and people Food, raiment, and lodging, were all supplied, 797 159 [798]

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* "Hafoka: a Missionary Tale of the South Sea Islands," pp. 117. London: Mason. 1860.

[113]

797 159 without any thought of either present or future remuneration. But, what was better still, Hafoka breathed in the atmosphere of a truly Christian family, where he could closely observe their mode of life day after day. Here he heard many Christian phrases and allusions, in ordinary conversation, to which he had never before listened, and which he could not understand, until he received explanations from his friend Moala, who was not slow to answer the inquiries of his visitor. At length, the Christian conversation of his new companions, and, above all, a few visits to the school of the village, where he had begun to learn his alphabet, although more than forty years of age, decided him to make a formal surrender of himself to God's people. The Sabbath day was at hand, when Hafoka resolved to enter the house of prayer, for the first time in his life, as an avowed worshipper of the living God.

797 346 Few of the numerous places of worship in Tongatabu could excel, or even equal, the little chaste and picturesque chapel at Neiafu. It stood in the midst of a dense mass of trees, some of which were of gigantic proportions, and all covered with the richest foliage. It had been recently built under our own inspection; and, shortly after it was opened for Divine worship, certain strange appearances in the interior of the building, made a deep impression on the minds of the people. I state the facts as they were related to myself, without venturing any opinion as to an explanation of the phenomena described.

797 346 781 A series of evening prayer-meetings was held in the chapel, not long after its dedication; and, on one such occasion, an aged couple were the first to approach the building, carrying with them, as

usual, their own lights. What, however, was their great dismay, on perceiving, as they supposed, that the interior of the building was on fire! They raised an alarm, and, joined by several other persons, rushed into the building; which, strange to say, was found without any indications whatever of light or fire. Instant and vigorous search was made, but nothing could be discovered to explain the remarkable appearance. On several subsequent occasions, a similar light was witnessed, by many respectable and credible persons. After the fullest inquiry, and especially after the testimony borne by Samuel Moala, I could have no doubt of the reality of the phenomenon itself, however it may be explained or understood. It is most likely that it had a natural explanation; but, we need scarcely say, that the sight was regarded, by the natives themselves, as supernatural in the highest degree. We suggested that it might have been the clever freak of some one intending to alarm the coming worshippers, or that a number of fire-flies might have got into the building; but, those who had seen the appearance, scouted all such explanations as insufficient. 797 346 781

In this very place, the writer of these pages was preaching, on the Sabbath morning on which Hafoka crossed the threshold, knelt down in the humblest attitude of prayer, and breathed out his desires to God; a heathen no longer, but a humble disciple of the Lord Jesus Christ. That sight was worth a life-time of Missionary toil and sacrifice. Many examples of the triumph of Gospel truth over heathen unbelief and prejudice, were afforded to all the Missionaries who have laboured in the Friendly Islands, and to ourselves among the number; but, 797 123 159

this case was surrounded with peculiar interest, 797
and its ultimate results were uncommon. Imme- 123
diately at the close of the service, I went to the 159
house of Moala, where the following conversation ensued between myself and the new believer :—

"Hafoka, I am very glad to see you here, and to find that you have resolved to abandon heathenism. But, tell me all about it. How is it you have come to this place ?"

"It is true," replied he, "here I am; and I have come to be a Christian. I have been a wicked man. I have been a persecutor. But, now I have bowed the knee to Jehovah. I have forsaken all I possessed, so that I may serve God. I had many friends in Houma. My wife and children, lands and property, are there; but, I have forsaken them all, that I might come and worship God here !"

"Well," continued I, "what led you to leave 797
them, and so suddenly too ?" 123

"I can scarcely tell you," was his reply. "For 787
weeks I heard, as it were, a voice within me, say- 159
ing, 'Hafoka, rise, and leave this place; go to the Christians.' Day and night that voice seemed to speak to me : I became very uneasy and unhappy. At length, I could bear it no longer; and resolved, if possible, to know what it meant. And, now, I understand it all : it was the voice of God; and I am sure that He has led me amongst this people. Once I was dead, but now I am a living man. I cannot return to heathenism; and, if my wife and children will not come to me, then I am even content to lose all for the sake of Jesus Christ."

In the mean time, the absence of Hafoka from 797
Houma, and then the discovered fact of his con- 159
version, created a great commotion among the

heathen. A council of chiefs was held, who deter- 797
mined, in the first instance, to send a friendly 159
message, entreating his return. Hafoka's answer, however, was firm and decided. "Allow me," said he, "to practise my religion in Houma, and I will return at once. If this be not done, I will never go back. My love for you and for my family is as great as ever, and I fear to offend Vaea, and the other chiefs; but, unless I can return upon the conditions I have named, I will not go back."

Irritated by this firm answer, the ruling chief of Houma sent a party of armed men to take Hafoka by force from Neiafu. He, however, having received timely notice of their approach, made his escape into the bush, where he evaded the pursuers until the strength of their rage was past. After a little while he was left undisturbed; and, by diligent application, he improved rapidly in knowledge, and was soon able to read the holy Scriptures with tolerable fluency.

About this time, King George visited Hihifo, 797
and I then brought Hafoka's conversion and cir- 159
cumstances under his notice, with a request that 423
he would take some interest in his welfare. This 643
resulted in Hafoka receiving a grant of land from the king, upon which he desired Hafoka to settle by himself, and there to await the coming of any of his own family, or his heathen friends, who might be willing to join him from Houma. After considerable hesitation, Hafoka accepted the king's offer. Having cleared a small portion of bush, and 797
having erected a temporary hut, he waited in solitude 159
for three weeks, at the end of which time, he was visited by his heathen wife from Houma, who had heard of his new location. Soon after that, other

797 relations, and former companions, forsook Houma,
159 and settled with Hafoka upon this new locality in
Fatai. Temporary houses were built, in one of
[794] which I preached the first sermon to a congregation
of eighteen persons, eight of whom were new converts from heathenism. Before a year had gone by, there were at Fatai thirty-five church members, a good chapel, a school, and a resident native teacher. There was also a fair prospect of a regular accession of converts from Houma.

797 While this was going on, Vaca, the old Houman
chief, died. I visited him during his last sickness,
123 and was with him only a few hours before his
763 decease. I talked to him very faithfully about his soul. As on many former occasions, so now, he expressed his thanks for my visit and advice; but he intimated his unalterable resolve to die as he had lived, a heathen. But, notwithstanding this, he called his children and friends around him, after I had left, for the purpose of urging them to live at peace with their Christian neighbours; and he even advised them all to become Christians themselves. Shortly after he had done this he expired.

565 Another chief was installed with barbaric
honours, who assumed the title of his predecessor without any consultation of the wishes of the king. This new ruler became an easy tool in
[662] the hands of designing men, both in Houma and
Bea, in bidding defiance to the government of the
[669] king, and in the attempt which was finally made
to overthrow his power altogether.

798 Early in the year 1851, the fortress of Bea was
669 put into a state of warlike defence, without the
712 slightest provocation from any quarter. For
721

several months, stores of provision were accumulated, 798
and every opportunity was embraced by the 669
heathen for obtaining supplies of ammunition from 721
foreign vessels touching at the island. Information [712]
of these proceedings was sent to the king at
Haabai; and the governor, Junia Haumono, 798
requested his majesty's presence in Nukualofa. 669 643
Accordingly, the king removed his residence from 721
Lifuka to that place in July. This, however, did
not alter the conduct of the heathen and Roman
Catholic party. The king forbade, and then protested
against, the fortification of Bea and Houma;
but without avail. He also adopted various conciliatory
measures to maintain peace, but in other
respects remained perfectly passive and patient.
Toward the close of the year, many of the heathen 798
constantly carried arms. Overt acts of rebellion, 669
and seditious speeches, became common. The 721
most defiant language was used toward the Christian
loyalists, and we ourselves, the Missionaries,
were repeatedly insulted.

Attempts were again made by the Romanists to 797
complicate the affairs of the country; two instances 798
of which we may here relate. One of the sons of
the late King of Vavau, Ulukalala, having been [685]
banished to Tonga, on account of an act of incendiarism [682]
and intended murder, took up his residence
at Mua, where he received many attentions
from the resident French priest. Towards
the close of 1850, a canoe arrived at Mua from
Vavau, commanded by an old friend of Matekitoga,
(the late king's son,) on which occasion the priest
waited upon him with a proposal that he should
go off secretly in the canoe of his friend on its
return to Haafuluhao; and, further, that he should

797 be accompanied by a French priest, with whom he
798 should be put on shore on some one of the numerous
out-islands surrounding Vavau. To all this
Matekitoga agreed; but, as he could not carry out
his purpose without the consent of the chief in
command of the canoe, he went to him about midnight,
and tried his utmost to persuade him to take
him on board. The chief, however, would not
listen, on any terms, to the jesuitical proposal, but
sailed next day for Haabai, where he waited upon
the king with information of the whole affair. A
643 few weeks afterwards, King George sailed, with his
798 principal chiefs, from Haabai to Mua. Having
797 sent for the priest, he was charged with the attempt
to send back a banished criminal, and with stirring
up rebellion against the king's authority, which
charges were supported by the necessary proof.
The king then handed the priest a copy of the harbour
regulations, and laws of the country, stating
that if these were violated, either by priests or any
other foreigners residing in the islands, they would
be dealt with according to the law.

In September, 1851, a Roman Catholic chief
797 arrived from Fiji, with a Frenchman, the lay
648 brother of a priest at Lakemba. This chief, whose
name was Sovea, had been long expected in Tonga,
in consequence of his frequent boastings at Fiji, that
he would establish Popery in Nukualofa, his native
place. He had more than once tried to reach Tonga,
but the winds were adverse, and he was on each
occasion compelled to return to Lakemba. At
length his object was gained, so far as to reach
Tonga in safety. On arriving, he did not go to the
[643] king, with the accustomed tribute of *kava*, or to
[651] do homage; but, he and the Frenchman attempted
[276]

to unload the canoe at midnight, and stealthily to 797
effect a landing. A watch, however, was kept, and 648
just as the goods and bedding of the Frenchman 643 [651]
were coming on shore, the king himself interrupted [276]
the proceeding, and ordered both the offenders to appear before him in the morning. When they did so, the king forbad the residence of the Frenchman in Nukualofa; and he also told Sovea that, if he ever resided in the town, he should not be allowed to erect a Popish chapel. After this, the canoe sailed to Bea; from whence Sovea and the French lay-brother effected an entrance into Houma, where Vaea gave them a location.

We have now brought these general statements 128
to a point from which we may carry on the narrative, by transcribing a few extracts from our Missionary Journal. These will afford a sufficiently clear insight to the progress of events:—

Hihifo, Sunday, January 11th, 1852.—The re- 797
turn of my natal day. All glory be to God, who has preserved me hitherto from many dangers, in these "ends of the earth." I rode to Nukunuku,
and reached the teacher's house just as the cold [763]
hand of death was laid upon one of his children. Barnabas had, only recently, lost his wife, who died happy in the Lord; and, as the decease of this child was quite unexpected, it was a time of deep feeling and solemnity. After preaching there, I rode to Teekiu, where I preached again, and met the Society. I then rode home to Hihifo, in time to preach there also in the afternoon.

Monday, 12th.—Rode to Nukunuku, accompanied by Mr. Webb, where we interred the teacher's child. We then visited Fatai. Mr. Webb

797 was greatly surprised to see the alteration made in
this place, by the untiring efforts of its small but
increasing population. There are now thirty-five
[794] church members, out of about seventy residents, all
of whom have forsaken Houma, and heathenism,
during the last fifteen months. I arranged to-day
for the order and work of their new school. Many
of these people are beginning already to read the
New Testament. I have no doubt that more of
the Houma people will follow their example.
There are many persons there whose attachment to
Christianity is only kept secret from a fear of the
chiefs; and, when these find that they can with
safety leave Houma for Fatai, where houses and
land will be provided for them, under the king's
authority, they are not very likely to remain much
longer where they are.

Tuesday, 13th.—Visited Matahau and Fahefa, to
examine and arrange the schools. At both these
places, I heard a good deal about the agitation
among the heathen of Houma. I baptized two old
[795] men, who recently came from thence, and who have
given evidence of a sincere conversion from heathen-
ism. They tell us that there are many desirous of
[798] becoming Christians, but that the chiefs restrain
them, by saying, "No, let us wait, and see what
Bea does. If they (the Beans) fight, let us fight
too."

Saturday, 17th.—A vessel hove in sight, bearing
up for Nukualofa, which I at first hoped might be
the Mission brig; but, in this we were disappointed.
We hope the latter will not be long delayed, seeing
we are now miserably short of all kinds of supplies
[133] for household use. About seven o'clock this even-
ing, we experienced one of the severest earthquakes

I have known in these islands. Every timber and 797
post of our house cracked and shook dreadfully; 133
while the roof and walls seemed likely to fall upon us. Such would certainly have been the result, with any other kind of structure than these flexible native buildings of ours.

Monday, 19th.—Rode to Nukualofa. I left 797
Hihifo at three A.M., and reached Mr. Webb's house shortly after sunrise, while the family were at breakfast. In the course of the day we met
M. Caligno, the Romish priest at Bea. He told 797
us, in the presence of a good many people, that 798
the town of Bea was certainly preparing for war. 669
This statement led to a long discussion, or rather, conversation, on this and other matters of grave importance; from which it was quite plain that M. Caligno vindicates the course taken by the Bea chiefs. The whole conversation was in the Tonguese language, and was held in the presence of a number of influential natives.

February 20th.—Rumours of disturbances, and of probable war, being on the increase, I had, for some time, determined to seize the first favourable opportunity for visiting the refractory chiefs of Houma and Bea, and of ascertaining the real position of affairs. I mentioned my intention to the king at Nukualofa, and to Ata, our chief here, who both gave me their approval. Certainly no means have been left untried by the king and his Christian chiefs, as well as by all the Missionaries, to calm the existing excitement, and to bear with the heathen and Papists, in their unreasonable and foolish rage.

This day, therefore, I went on my peaceful errand, accompanied by Tevita Hafoka, and Tevita Manu-

797 bagai. When about a mile distant from Houma,
798 we came suddenly upon a large body of armed men,
669 who were marching in single file along a path which
crossed the main road a little in advance of our position. I immediately dismounted from my horse, and sat down, *à la* Tonga, between my two companions. In the mean time, the whole band of armed heathens disappeared among the surrounding thickets, leaving only two of their number, who seated themselves at a short distance from us. One of these was an old chief called Fohe, supposed to be more active than even Vaea himself in all the recent doings of the heathen party. After the usual salutations, I explained that we were on our way to Houma, for the purpose of visiting himself, and Vaea, in a friendly manner. He then informed us that Vaea, and himself, with all the principal men of Houma, were now going to the village of Vaotuu, where they were about to celebrate the marriage of Vaea's son; and if we wished an interview, we must follow them thither. This we did with pleasure, being glad to meet them in company with such a large number of the Houma people.

Upon reaching Vaotuu, Vaea received us in a house filled and surrounded by armed men. A considerable time was spent in close and plain conversation upon the state of affairs. It was very evident that Houma was committed to the support of the people of Bea, in the event of hostilities, and that there was no disposition to find a peaceful solution of existing difficulties. Vaea, in the course of our interview, said, "You see us armed, not that we are at war, or wish to fight, but because Tubou" (the hereditary name of the Tongan kings) "is

angry with us, and because he is preparing to attack 797
us. He wants to force us to become Christians; 798
but sooner than that shall be, we will fight and 669
die." To this assertion I thought it my duty to make the following reply:—"It is no business of mine to meddle with your political affairs; but I will say this, that King George does not, and never did, wish to compel you to become Christians: he leaves that to your own free choice. He only asks you to keep the general laws of the land, and to abide truthfully by your voluntary oaths of allegiance to his person and government. As the proof of what I say, you may go to the Christian towns all over the country, and you will not find one place fortified for war, or a single man carrying musket or club. Go and visit the king, as is your duty, submit to the laws, and desist from your warlike preparations and conduct, and I pledge my word that all will be well with you."

A Frenchman, a priest's lay brother from Bea, was present during the whole interview. He was the same man who came with Sovea from Fiji a short time ago, and he seemed to be here on no good errand. He was very anxious to enter into discussion with me, but I told him my sole business was with Vaea, and that having been accomplished, I must decline entering into controversy with him.*

My companion, Hafoka, also addressed the chiefs, but with no favourable effect. Indeed, some of the younger chiefs, as we afterwards learnt, were

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* This same individual subsequently went to Fiji, where he was taken with a painful and fatal malady, during the progress of which he was kindly attended, and nursed, by the Rev. R. B. Lyth.

797 inclined to set upon us as we departed from the
798 village; but they could not agree among them-
669 selves what should be done, and so we mercifully
escaped all bodily harm.

We then hastened forward to Bea, which place
[721] we found in a state of complete preparation for
[712] war: ditches cleared and deepened; earthworks raised and surmounted by stockades and fencing; gateways strongly secured and fortified; and the people all in commotion. We went straight to the house of the chief Maafu. He received us courteously, and entered readily into conversation; but of course he threw all the responsibility of the war preparations upon King George and the loyal people. It was in vain we reasoned with him; and feeling quite assured that no good could come of further discussion, I begged him to meet the king personally if he really wished a peaceful adjustment of affairs: to which his answer was, that if the king chose to come to him, it would be well; but if not, things must just go on! From this it was clear that peace could not be maintained long, as it was not likely that the king would ever consent to visit Bea, or Houma, considering the various outrages upon his authority, of which these places had been guilty, and after the reported plots for his assassination there, at different periods, during the past three or four years.

On arriving in the evening at Nukualofa, I stated what had passed both to my Missionary brethren and to the king. Mr. Webb is making every effort to calm and restrain our own chiefs and people, as well as to bring the Beans to reason. Indeed, we are all doing everything in our power for that purpose.

February 28th.—Various rumours afloat to-day 798
669
of disturbances near Bea, and intelligence has reached us here, at Hihifo, that the Nukualofa people have, at last, taken up arms in self-defence. If so, war is practically begun. The Houma heathen have also been very annoying, and threatening in their attitude, to the Christian villages in their immediate vicinity. Indeed, the people of Matahau, and Fahefa, are removing to this town and to Teekiu for safety with as much haste as possible. In other respects all is quiet in Hihifo.

March 2nd.—Reliable intelligence having been [712]
taken to the king at Nukualofa, that the Bea people are about to make an attack, he ordered the town to be surrounded by a temporary stockade, and to be carefully guarded. He also issued arms and ammunition to his fighting men, but gave strict injunctions to all to practise the utmost forbearance, and to act solely on the defensive, until he commanded the contrary.

March 5th.—The precise position of parties seems, from all that I can learn here, and at Nukualofa, to be this. The whole of the Hihifo district, under Ata, is loyal. Nukualofa and all its adjoining villages are so also. In the eastern, or Mua end of the island, things are rather different. Tugi, and the majority of the inhabitants, are with the king. His fighting force from thence will include Christians, Romanists, and Heathen. The Tuitoga, however, and all his party remain neutral, including the heathen town of Vaini, a fortified place. It is thought the Tuitoga, and others, of the Romanist persuasion, are under the impression that, before long, the French priests

798 may, by their representations, secure the aid of
669 France to settle the dispute in their favour.

March 10th.—In the midst of the present excite-
797 ment and uncertainty, our Mission families have
798 been thrown more together of late in Nukualofa;
669 and it so happened that on this day, when we were all assembled for mutual comfort and consultation, the Mission brig arrived from New Zealand, having on board a goodly band of Missionaries on their way to Fiji. We gave them as hearty a welcome as was possible under our peculiarly trying circumstances. It having been decided that the Annual District Meeting of the Missionaries should be held here, the brig will sail in a few days to Vavau and Haabai to bring our brethren on. We shall thus be better able to take counsel together, as to the course to be pursued, now that war is actually declared. All kinds of rumours are afloat, but no actual collision has yet taken place. Canoes are arriving from Haabai, and Vavau, bringing numbers of the king's fighting men.

797 Thursday, 18th.—My dear brother, Mr. Webb, having been taken seriously ill, I started from Hihifo before daybreak to visit him, and, on arrival, found him in great danger. The intense excitement, and harassing work of the last month or two, seem to have overwhelmed him.

Friday, 19th.—This morning we entertained some hope of our dear brother's recovery from the severe attack of inflammation with which he had been seized; but, as the day wore on, these hopes were doomed to fade away. The sufferer himself became conscious that his end was nigh. Stretching out his pale hand, and laying his finger upon his own pulse, he said, "Ah, William, the Lord is indeed bringing you low." He then desired Messrs. Watsford, Amos, and myself, to pray. Grief almost choked our utterances, but his responses were earnest and solemn. Prayer being concluded, he looked toward his weeping wife, the partner of his thirteen years of Missionary toils and trials, and then at his brethren, observing, as he did so, "You look as if you think I am dying. Is it so? Is this death?" He then broke out in prayer, sometimes in English, sometimes in the native tongue. His voice seemed to possess supernatural strength: all within the premises distinctly heard his powerful supplications. He prayed for his family, but most of all for the cause of God. The question of the impending war rested heavily upon his soul, and long and earnestly did he plead with God that its further progress might be arrested. At length, exhausted by the effort, he sank back upon his pillow, and remained silent for some time. When he again rallied, it was to exclaim, "I cannot see you now: my eyes are dim. Where are my children?" Mrs. Webb was standing by, and his two boys were immediately brought. He seemed to gaze long and wistfully at them both, but no tear was in his eye. The sorrow was too profound for even that. Kissing them, he charged them both to live for God, and told them that God would, in that case, be their Father and Friend.

In the mean time we had dispatched messages to summon the other members of the Mission families, —Mrs. West and children from Hihifo, and Mr. and Mrs. Daniel from Mua, to be present on the mournful occasion. In reference to this, Mr. Webb said to me, "Brother West, I should like the sacrament to be administered. Perhaps there is no time to lose, but I would rather wait, if possible, until all our Mission party be here, that we may partake of it together." So calm was his mind in the immediate presence of death, and in the midst of excruciating pain.

The shades of evening had begun to fall, when a large band of warriors, who had landed from canoes just come in from Vavau, set up the wild native war cry, while on their way to the presence of the king, firing as they went several volleys of blank cartridges. These sounds fell strangely upon our ears amid the solemnity and stillness of our dear brother's sick-room. He also was startled, and a shade of sorrow passed over his countenance, as he exclaimed, "Let me have the sacrament at once. There is no time to lose now. O God, prevent the war; prevent the war! These people are preparing to fight, whilst their Missionary is dying. Have mercy upon them! O Lord, have mercy upon them!" We then proceeded to fulfil our dying brother's request. Mr. Daniel had not yet arrived, but it was clear Mr. Webb was fast sinking. Solemnly and sadly the sacramental service was gone through, while a heavenly light seemed to burst upon the soul of the departing servant of Christ. "Ah," said he, "I have been making a mistake. I have been looking too low. Down here all is dark; but there, there, I see the gate of heaven. There all is light, and I shall enter there." A short time after this, he breathed his last, surrounded by his sorrowing family, and all his Missionary colleagues on the island. Our hearts are inexpressibly sad. A few days ago we were all rejoicing in the arrival of the Mission vessel, and none more cheerily than the one who

now lies still in death. What news for the brethren 797
when they return from Vavau and Haabai! Certainly, what with the war, and this calamitous visitation, we need Divine aid and counsel. May we also be ready!

Sunday, 21st.—Arrangements having been made for the interment of our dear brother's mortal remains, these were borne to the chapel by a number of the chiefs, who desired, in this way, to testify their high respect, and love, for one whom they had long known as a warm friend and faithful
minister. The King and Queen, with young Prince [643]
George, were among the chief mourners. The [644)
chapel, and chapel hill, were crowded by a multitude of people plunged in sorrow. I endeavoured to address them as well as my feelings would admit, but my own emotions, and those of hundreds before me, were, at times, quite uncontrollable. From the chapel we went to the royal burial ground, where a place had been assigned for the repose of our brother's honoured dust.

Tuesday, 23rd.—Our minds are somewhat diverted, 798
from our more immediate grief, by the dangers 669
which seem to thicken around us. The heathen 721
are reported to be making excursions from their forts, in small bands, for predatory and murderous purposes, into the surrounding country. Indeed, accounts have reached us that blood has, for the first time, been shed in an encounter between the heathen of Houma and the people of Hihifo. One man has been killed, and several have been wounded.
The Mission ship is now expected, every day, to 797
return from the other groups of islands, with our brethren; and, as I must visit Hihifo to bring from thence documents, &c., necessary for the

797 business of our meeting, I shall then hear all
particulars of the affray.

Wednesday, 24th.—Having ridden safely to Hihifo, I preached there in the afternoon, after which I met the teachers, and warned them against being carried away, by the war spirit, into a forgetfulness of God, or the loss of their religion.

797 Thursday, 25th.—I returned in safety to Nukua-
798 lofa, although it appears that I narrowly escaped
682 the hands of concealed murderers, who, shortly
669 after I had passed them, barbarously slew one of
our female domestics and Christian leaders, under
721 the following circumstances. This good and pious woman had become greatly attached to Mr. and Mrs. Webb, and upon hearing of Mr. Webb's illness and death, she hastened to Nukualofa to render Mrs. Webb any service of which she was capable under her distressing bereavement. Having returned to Hihifo, to visit her husband and to bring several little articles from the Mission House there, in preparation for Mrs. Webb's expected voyage to England in a few days hence, she put herself under my care for the journey, being anxious to return to Nukualofa as soon as possible. We reached Nukunuku, a fortified village, without accident, where she went to visit her husband, who was there with a portion of the Hihifo troops. Here, whilst resting at the head teacher's house, I heard that the roads were considered dangerous, and that a party of armed men would be proceeding to Nukualofa on the following day. Upon hearing this, I sent a message to Caroline and her friends, to say that, under the circumstances, she had better remain at Nukunuku, and go forward with the armed party on the next day. Never supposing

she would do otherwise, or that her friends would 797
allow her to proceed alone, I then mounted my 798
horse and rode rapidly forward to Nukualofa. 682
A few hours afterwards, whilst I was with 669
the king in his own house, messengers arrived 721
to say that the poor woman had been killed
at a very short distance from Nukunuku. It
appeared that, upon receiving my message, she
laughed at any idea of danger, and her friends
could not dissuade her from going forward. They
also, very foolishly, permitted her to go alone,
thinking that no harm would befall an unarmed
woman. We afterwards learnt that, on that afternoon,
two heathen rebels, from Houma, had secreted
themselves in a dense thicket, close to the roadside,
purposing to avenge the death of a Houman
who was killed in the skirmish of the twenty-third.
Their intention was to waylay and murder the first
passer-by. These men were there unknown to me
when I passed on horseback. When I appeared in
sight, one of them lowered his musket to fire,
but the other stopped him by saying, "That is
the Missionary, we must not kill him;" and so I
mercifully passed on unhurt. Not so, however,
poor Caroline. Sometime after I had passed, she
was observed coming along the same road, only
about a quarter of a mile from Nukunuku. No
sooner had she reached the spot, where the two
villains lay in ambush, than they sprang upon her,
and murdered her instantly by the stroke of an
axe, which almost severed her head from her body.
The sad end of this truly good woman, and faithful 797
Missionary domestic, was a source of profound 798
grief to us all, and especially to myself, and it 669
seemed to bring the horrors of the war very near

797 to our own door. This sad calamity showed that
798 the heathen were determined not to follow the
669 ordinary usages of Tonguese warfare, by respecting
the life of unarmed females, but rather to imitate
[177] the horrid practices of Fiji; and therefore the king
issued an order prohibiting all intercourse between
the different parts of the island, excepting through
the medium of armed escorts.

Sunday, March 28th.—Just as I left the Mission
798 gate for the purpose of preaching at the Nukualofa
669 chapel, a wounded chief, the queen's near rela-
721 tion, and formerly Governor of Nukualofa, Junia
682 Haumono, was carried past. He was shot through
the head. He had been out on patrol duty, and
having ventured with his party too near the fort
of Bea, the enemy fired, and mortally wounded
him. Hearing, when Divine service was over, that
he was still living, I went to see him; he was, however, totally unconscious from the first, and was
now evidently dying. I could only comfort and
pray with his weeping and wailing family. Junia
was a good man, and we had no doubt of his safety.
But, oh! how sad and distressing such a termination must be to a good man's earthly career.

April 2nd.—I went to Teekiu, intending to meet
797 the king, and to propose that I should visit the
798 heathen rebels of Houma, with his sanction, and
669 with such terms of peace as he might judge expedient, so that, if possible, a peace may be brought
about even now. This is the first day in which the
troops have marched upon the place in a body, and
I therefore thought one more effort toward peace
might be attempted. Before, however, I had
[726] reached Teekiu, the king and his warriors had left;
and while I was still there, heavy firing was heard

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in the direction of Houma, which is only some 669
three miles distant. 726

April 3rd.—The firing, yesterday, was only kept [797]
up upon Houma whilst the king's party reconnoitred in different directions; but to-day the heathen have made a sally from the fort. A severe engagement has taken place. The firing was heard very plainly here at Hihifo. Several of the Houmans have been killed, and many wounded; but none of the loyalists have been injured, although the firing from the heathen was heavy and long continued. The death-drum has been beating all the [534]
afternoon. We have also heard heavy firing in the direction of the Bea fort, but do not yet know what has been transpiring there. We learn that 797
the Mission ship has arrived from Vavau and Haabai.

April 5th.—The Missionaries began their Annual Meeting this day. The chief subject of conversation was the heartrending condition of the country; and it was resolved that the resident Missionaries should remain at their posts, notwithstanding the danger and risk involved in so doing; because, being on the spot, their influence may be exerted to counteract the evils inseparable from the present state of affairs, and they can watch for any favourable opportunity to secure a peace. A review of the state of our Mission in Tongatabu, up to the period when the war commenced, showed that it had never been in a more encouraging or flourishing condition, whether spiritually or financially considered. Tonga, hitherto last and least, in Missionary successes in these parts, now stood as high as Vavau or Haabai, and, in some respects, even surpassed those groups. With this fact before us, we could not

797 but weep over the desolation this war is likely to produce. We all heartily prayed that it might speedily terminate.

797 April 6th.—While our meeting was progressing,
798 a severe battle was fought near Bea. Several of
669 the king's choicest men have been slain, and many
726 wounded. Among the mortally wounded I found an
old friend of my own, Joseph Toga, a local preacher, and a noted chief of Vavau. He was shot through the lungs. He was still sensible, and could speak when I reached him. Immediately upon seeing me, he said, in the native language, "O, Mr. West, I am dying, dying fast; but my trust is in the Lord Jesus Christ. I could have wished to have died a different death; but I have been doing my duty to my king. I have no fear of death. Jesus is my Saviour, and I shall soon be with Him in heaven. Thanks, thanks!" As nothing could be done to save his life, I prayed with him, and then left to visit others of the wounded. He continued, as long as he could speak, to signify his steadfast trust in Christ; and in about an hour, from the time I saw him, he was released from all his sufferings. Another Vavau chief, called Fagubo, was shot dead; and his body having fallen into the hands of the rebels, they cut off the head, and carried it in triumph into their fortress. Josiah Vugakoto, the king's son, and Joeli Mafileo, the governor of Haabai, were also among the severely wounded. In addition to our spiritual duties, we did our best in a surgical capacity for the comfort and safety of them all.

797 April 14th.—Our brethren left us for Haabai
798 and Vavau. Just as the anchor was weighing for
669 departure, the commandant of the "Henri," a

French vessel from Tahiti, came on board the 797
"John Wesley," to inquire why the brig was going 798
to sea, and leaving Tongatabu in its present dis- 669
tracted state. We explained that the vessel was
taking back the Missionaries to Vavau and Haabai;
and that we, the resident Missionaries of this
island, were not leaving. After the "John Wes- 797
ley" had sailed, M. Nalliez visited the king, to 648
inform him that he was sent, by the French Go- 798
vernor in Tahiti, to inquire into the state of the 669
Roman Catholic Missions; and if he found any
French priests in danger from the natives, he had
orders to remove them to Tahiti, should they ex-
press such a wish. Upon being informed of the 797
origin of the war, and of the steps which the king 643
had taken in reference to the personal safety of the 648
priests in Bea, he remarked to the king, "If they 798
wish to go away, I can remove them to Tahiti; 669
but if they choose to remain, the consequences are
with themselves. You, as king, have done your
duty in offering them protection; and if they get
shot by accident, they will nobly fall in the per-
formance of their duty, and no Government in the
world will complain of either you or them." The
"Henri" having on board a Romish bishop from [726]
Samoa, who had come to visit his brethren in the
fortress of Bea, the king offered an escort to con-
duct him, under a flag of truce, to the place, which
offer the commandant readily accepted for the fol-
lowing day.

April 15th.—The king had made preparations to conduct the bishop to Bea, when the following letter was handed to me from the commandant, whom we had invited to accept the hospitalities of the Mission House during his stay.

"SHIP 'HENRI,' *April* 14*th*, 1852.

797 "GENTLEMEN,

643 "I BEG your pardon for not being able to accept
648 your good invitation of yesterday; but, after new
798 consideration, I take the party to accompany the
669 lord bishop to Bea, *viâ* Mua, in my boat. With many thanks for your kindness, I remain, gentlemen, your most obedient servant. Will you be so good as to give thanks to the king for the escort he had the kindness to offer to me yesterday?

"The Commandant,
"N. J. NALLIEZ."

This polite note made it pretty evident who was master on board the "Henri." Bishop Battallion would rather risk being shot, while seeking a clandestine access to Bea, than he would accept an authority and protection for that purpose from a Protestant ruler. Accordingly, the wishes of the commandant were set aside by his spiritual superior, while the king had to submit to the indignity, cast upon him through the rejection of an escort, and by a secret visit to Bea from those who were leagued with the enemies of his government. In case, however, of any possible collision, between his own men at "the front" and the boat from the "Henri," the king forwarded instructions to those officers who were watching the various land and sea approaches to the Bea fort, to offer no kind of hindrance to the entrance or departure of the bishop and his party.

798 April 21st.—The king, not wishing to sacrifice
669 human life unnecessarily by storming the heathen
726 fortress, has resolved to invest it, and starve the inmates into submission. For this purpose he has

ordered the erection of a *cordon* of earthworks and 798
strong stockades, commanding all the approaches 669
to Bea. The trenches behind which these works 726
are to stand have already been dug.

May 10th.—The king having decided to make 797
another proposal of peace to the Houman people, I 798
offered to accompany the messenger, and to employ 669
what influence a Missionary might have on such 728
an occasion. Being well known to the Houmans, 643
my offer was gladly accepted. We accordingly 726
marched from Nukualofa to Nukunuku, so as to be in readiness to visit the rebel fort early in the morning. About a thousand men followed the king. As we wound along the narrow paths through the bush, the sight of so many armed men, marching in profound silence, was exceedingly interesting and impressive. A general halt was called at one point of the road, where some of the scouts thought they had discovered indications of an ambush. I had then an opportunity of observing a few of the native tactics. Coming immediately to myself, the king said, "*Misa Uesite, koeha te ke fai ekoe?*" "Mr. West, what will you do?" "Do?" I said; "remain where I am, if you think proper." "Very good," was the answer; and then he issued his orders. A strong party remained, where we were standing in the road, with the king and myself, whilst the remainder of the men spread out on either flank, to beat through the bush, and meet at a point agreed upon, to which the king's party was to advance on a given signal. All this movement was very rapidly accomplished. No ambush was discovered, and we soon reached Nukunuku in the midst of torrents of rain. Leaving the king there, I rode on to sleep at my

797 own house in Hihifo, having arranged to be at
798 Nukunuku shortly after daylight in the morning.

669 May 11th.—I reached Nukunuku during the
728 king's morning assembly with his chiefs. I soon
ascertained that something had happened to stop
643 the intended peaceful mission to Houma. Reports
726 had just been brought to the king, to the effect that the heathen of Houma had determined to kill any one, whether a Missionary or not, who might visit them on any such errand. The king asked me what I thought, and whether I was disposed to go, notwithstanding this report. I replied that my course would be determined according to the nature of the report. If it were only some ill-founded tale or rumour, I should not be deterred on that account; but if it had a good foundation, and was reliable, I could not feel myself justified in rushing knowingly into danger, and perhaps death. I begged him, therefore, first of all to ascertain the truth, or otherwise, of the report itself. Accordingly, inquiry was made, and the author proved to be a man who had recently deserted from the rebels. Upon being brought before the king for examination, he stated that the young chiefs had solemnly agreed to slay any messenger whom the king might send on a peace mission, even should the messenger be one of the Missionaries. We had every reason to believe the man's statement. Even if I had been willing to go, which, however, I was not, the king would not have allowed it. As it was, he led away his warriors without further delay to Houma, where, during the remainder of the day, an incessant fire was kept up upon the place, whilst I returned to Nukualofa, greatly disappointed that the object of my journey

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798 had not been accomplished. After giving all the
669 information I could to my brethren, Adams and
[728] Amos, I rode home twelve miles to Hihifo.

[643] Sabbath, June 20th.—I preached this morning
[726] at Hihifo, and in the afternoon I went to preach
at Nukunuku, accompanied, as usual, by a bodyguard of armed men. The Missionaries, throughout this war, have felt it to be their duty to visit regularly the few fortified towns, as well as the stockades and camps thrown up around Bea, for preaching and other spiritual purposes; but the king will not allow us to run the risk of travelling about alone. He has therefore ordered a guard of armed men always to go with us on such occasions. After preaching at Nukunuku, I mounted my horse, and, surrounded by my attendants, started
for Hihifo. We had not gone more than half a
797 mile when we were alarmed by the sound of a
798 volley of musketry at no great distance behind us.
669 Our first impression was that some one of our
726 number had fallen behind, and had been fired upon
by a concealed foe; but finding this was not the case, we began cautiously to retrace our steps. Another volley, and then the native shouts of triumph were heard, which convinced us that it was a friendly, and not a heathen, band. Hurrying forward, we met them in front of the entrance to
[727] Nukunuku, on their way to the presence of the
chief, one of the band carrying in triumph a human arm dangling on the point of a spear. These men had been on patrol duty, and having fallen upon a small party of heathens, a skirmish had ensued, in which they had killed one man. They were now returning to Nukunuku with the bloody evidence of what had been done. Alas! that the Lord's

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day should be desecrated by deeds like these. I could not but turn away from the scene with anger and disgust, while longing and praying for the return of blessed peace.

June 27th.—After preaching at Hihifo, I went to Teekiu in the afternoon. I had just commenced my sermon there, when we were disturbed by repeated and heavy volleys of musketry, apparently at a very short distance from the town. All the fighting men in the chapel took up their arms, and hurried off. It being impossible to continue preaching, I held a prayer-meeting with the women and old men still remaining. As the firing continued we felt assured that a conflict was progressing. The distance between Teekiu and the heathen fortress of Houma is only about three miles. We had not long concluded the prayer-meeting, when tidings were brought from the battle, by those who came carrying several wounded men into the town. The first I met was a young local preacher, who was shot through the back of the neck, the ball having passed completely through. This young man afterwards recovered, with extreme care and good nursing, no vital part having been touched. Another young man, whom I knew, and afterwards attended, was shot in two places through the back. He also recovered, although he was left somewhat crippled. Another was shot dead, who, I am afraid, was ill-prepared for such a sudden end. I returned to Hihifo shortly after sunset, accompanied by a small party of men. The firing having been heard at Hihifo, I found my dear wife and family all anxiety for my safety. Thank God for His continued protection and blessing in these troublous times; but O!

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that this sad and deplorable war were brought to an end.

These extracts from our Journal will sufficiently indicate the horrors, and daily alarms, through which all the Mission families passed, during several months. But perhaps our state at Hihifo was less enviable than that of our brethren at Nukualofa and Mua. The Mission residences there were enclosed within the fortifications of the towns, whereas ours stood outside, and were therefore exposed to the secret approach of any bold prowling heathen, who might fancy to burn down the place, in the dead of night. Of such an intention we received many warnings; and were kept by these in a state of continual alarm and watchfulness. When, however, the Hihifo people had so matured their plans as to cut off the Houmans from all outward communications, and from all intercourse with their allies at Bea, we then felt comparatively safe. [725]

The Houmans were the first to yield before the king's power. It was known that only one thing had, for a long time, sustained their courage and hopes. They had heard that one of the Romish priests at Bea had sailed in a ship bound for Tahiti, with the avowed purpose of obtaining the interference and assistance of a French ship of war, on behalf of the heathen and Roman Catholic rebels, under the cloak, of course, of rendering protection to the French priests and their property. As might have been expected, the departure of the officious priest only hurried matters to a speedier conclusion. Although aware of the priest's purpose, the king offered no objection to his depar-

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798 ture; but he sternly resolved to push the war to a
669 close before any foreign power could interfere.

[797] As weeks rolled past, the Houmans, closely
[648] invested by the loyalists of Hihifo, began to suffer
798 from long confinement, and from the want of
669 proper and sufficient food. They were wearied out,
726 by the harassing fire of small arms poured upon
them, and by their necessarily ceaseless watchfulness at night. Their counsels became divided,
[728] their courage began to flag; and, finally, they
became willing to entertain any proposals for
peace which the king might see fit to offer. They
yielded just in time to save themselves from a great
798 calamity. Finding that, without the aid of addi-
669 tional numbers, Bea could not be completely in-
726 vested, the king had concluded to bring the siege
728 of Houma to a close, by storming it, so that the
whole of the troops hitherto engaged there might be concentrated upon Bea. Some intimation of this intention reached the Houmans, who immediately opened private negotiations with the loyalists, through Tuivakano, the chief of Nukunuku. Upon hearing this, the king sent our old friend Hafoka, and two other chiefs, with a flag of truce to the enemy, demanding, for the last time, an unconditional surrender of the place, with the promise that no life should be taken. These terms were accepted by Vaea and Fohe, the two leading chiefs of the town, whereupon orders were issued for the total suspension of hostilities; and an hour on the following day was appointed, when the vanquished chiefs were to be brought before the king at his camp near Bea.

798 On the 12th of July, the camp of the Christians
669 presented a stirring spectacle. Drums were beat-
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ing merrily, and shouts of triumph rent the air, to 798
the great dismay of the enemy in Bea, who had 669
received intelligence of the fall of Houma. The 728
loyal troops were drawn up in two long lines, extending from the spot where the king and his chief men were seated, to the road by which the Houman chiefs were expected to approach.

At mid-day, Vaca and Fohe, accompanied by
several younger chiefs, approached the king. They
were clothed in old mats and tattered garments, [291]
with the usual garlands of *ifi* leaves round their [301]
necks, expressive of deep humiliation, and of
expected punishment. They walked slowly along
between the lines of armed men, in charge of a [516]
guard; but, when within a short distance of the king, they seemed overpowered by their fears, and placed themselves in the most submissive attitude, with hands clasped before them, and heads bent down toward the ground. Notwithstanding the promise of safety which they had received, they appeared to expect that the signal for death might be given at any moment. In the midst, however, of profound silence, the king's herald proclaimed that it was his pleasure that the prisoners should put off the *ifi* leaves from their necks, that being the signal that they had obtained
mercy. *Kava* was then prepared, and the rebel [276]
chiefs were commanded to assume their accustomed place of rank in the circle of chiefs. This was an additional and most unexpected evidence of the king's clemency. That their lives should have been spared was a great boon; but that their rank should be continued was more than they could have expected, or could have felt that they deserved.

After the ceremony was over, the king ordered

798 the men to be detained within his own camp during
669 the night, where they received the most hospitable
728 entertainment. But what formed the crowning
glory of the day was the fact that, when the hour
for evening devotions arrived, these pardoned rebels
felt themselves constrained, by a strong sense of
the truth and excellency of religion, to unite with
their friends in bowing the knee in prayer before
the great Jehovah.

798 On the following day, Vaea and Fohe returned
669 to Houma, with a proclamation of free pardon for
727 all the inhabitants, and a promise that none of
their property should be destroyed or injured. At
728 the same time, the town was to be held by a party
of the king's men, until his further pleasure should
be declared, as to the destruction, or otherwise, of
its fortifications.

On the following Sunday, I visited the fort,
797 arrangements having been made for holding a
religious service, at which Vaea and Fohe wished
to be present. Before commencing the service,
the people had arranged for a grand fusillade in
honour of the peace, and in testimony of their joy
at abandoning heathenism. Volley after volley
[202] rent the air, for a considerable time; but, at a
given signal, the firing ceased, and the drum, in
[534] the absence of a bell, having been beaten for public
worship, I preached to a very large congregation
of half-enlightened heathens. At this single
service above one hundred persons formally renounced
idolatry; and, from that day, regular
Christian means of grace were established in
Houma.

798 Meanwhile, the Bea fortress was besieged more
669 closely than ever. Had not its inmates been still
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sustained by the hope of French aid, held out by 798
the priests, the fall of Houma would most likely 669
have been followed by their own immediate sur- 726
render. Instead of this, they continued defiant in tone, and boastful, in the highest degree. The king, however, was all the more resolved, that the appearance of any French ship of war should be the signal for an instant and overwhelming attack upon the Beans; which, if it had unhappily taken place, would probably have ended in their complete extermination.

On Sunday, the 8th of August, I was preaching at the camp of the Hihifo men, who, after the submission of Houma, removed to Bea to complete its investment. Intelligence came from the king, as the service was closing, that a ship of war was off the island; that it was yet uncertain to what nation it belonged; but that every man was to be at his post, ready to advance against the enemy's works, and to storm the place, from all sides, the moment it could be ascertained that the long-expected French ship had come. It was a solemn and most exciting time and scene. On the following morning, however, the ship came to anchor; and, instead of an enemy, proved to be a friend. It was H.B.M.S. "Calliope," commanded by Sir Everard Home, Bart., senior commander of H.M. ships on the Sydney and New Zealand naval stations, and who himself was a personal friend of
King George. By his advice, after hearing the 798
state of affairs, the king made another and final 669
offer of peace, on the same terms of personal safety 728
that had been offered to Houma, but with a distinct [643]
stipulation for the entire demolition of the defences
of the town. This offer was accompanied by a letter

798 to the French priests from the English commander,
669 stating his knowledge of the fact that, should this
728 offer of peace fail, the fortress would be stormed by
the Tonguese, and would most assuredly be taken. In these circumstances, he offered them an asylum on board his ship. This offer the priests declined, signifying at the same time their willingness to abide the result. The fears, however, of the rebel chiefs were now considerably aroused; and their eyes were also opened to see, to some extent, the folly of trusting to French intervention. They accordingly determined to surrender at discretion. Maafu and Lavaka, the two leading chiefs, then came from Bea to meet the king, and to arrange the mode of submission. They intended to return immediately when the business was completed; but the king desired them to remain in his camp for the night, as a precaution against any treachery.

On the following morning, Sir Everard Home,
798 Mr. Adams, and myself, visited Bea. When about
669 halfway to the king's encampment, we met mes-
727 sengers posting down to Nukualofa, with the news
797 that Bea was then being sacked. Upon hearing
this, we rode forward with all speed, fearing lest the Christian party might be hurried into excesses, over which we should have to mourn. We resolved at all hazards to do our best to prevent bloodshed. Within half an hour after the king's army had taken possession of Bea, we entered it, and imme-
[643] diately sought for the king. We found him busy
repressing the excitement of his men, and engaged in placing a guard for the protection of the property and houses of the French priests. There was great commotion, and already the town was set on
798 fire in several localities. It appeared that early in
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the morning, the Vavauans had observed one of the gates of the fort almost unguarded, upon which they immediately advanced with their entire force. Gaining an easy access, they called out to the few Beans, who seemed disposed to dispute their progress, not to fire, and all would be well. No shots, therefore, were exchanged. The heathen, in fact, were thoroughly surprised and panic-stricken. The Vavauans then raised the shout of victory, which being heard by all the rest of the king's warriors outside, a general rush was made on the place from all points, even before the real cause of the movement was ascertained. The king himself was at breakfast when intelligence was brought that the Vavau people were masters of the fort. No lives were lost on either side in the rush that took place; but an immediate sacking and destruction of houses began, which was only quelled by the immense personal exertions and authority of the king. We also did our utmost, along with Sir Everard Home, in aiding his majesty to restrain the passions of the conquerors. Mr. Adams and myself assisted in saving the effects of the French priests from the destructive advance of the fire, which had already destroyed many houses, and was rapidly approaching their large chapel and personal residence. Happily these were preserved almost without injury, through the indefatigable exertions of the king and a number of his own men. Before the day closed, all danger as to the perpetration of any atrocities upon the vanquished was over; and we felt that, after the noble display of Christian forbearance shown by the king, and by the whole Christian army under his command, we might return to Nukualofa, to sleep in peace.

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797 We praised God for what the Gospel had done, in the
798 restraint of evil passions, which formerly, on such
669 an occasion, would have rioted in deeds of violence
727 and blood.

798 On the following day, a speech was made by the
669 king, in which he ordered the demolition of the
727 fortifications of Bea, as the only punishment to be
inflicted upon the vanquished, and as a pledge that war should no more desolate the land, if he could prevent it. All were commanded to return to their various homes as speedily as possible, and to resume the ordinary pursuits of peaceful times.

Thus closed, without further bloodshed, a struggle that had been begun with the design of overturning civil authority and order in the Friendly Islands; but which, under the over-ruling providence of God, was destined to prove a death-blow to heathenism. The wisdom and clemency of the
[643] king, both during the war and at its happy conclusion, won for him the respect and love of even his bitterest foes. Bright days of peace and prosperity once more dawned upon Tongatabu. The wild passions that had been aroused in the heat of conflict speedily subsided. Deserted villages were filled again with the hum of busy life. The quiet pursuits of home life and industry were resumed; and a new and promising start was made by the Tonguese in national progress, such as they had never made before. The idols were now utterly
[797] abolished. Not one heathen temple remained; and, not many months after the war terminated, the entire population of the Friendly Islands acknowledged and worshipped the "one living and true God, and Jesus Christ whom He hath sent."

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794 It could not be expected that five months of

political agitation, and of actual civil war, should 797
pass away without inflicting serious damage upon 794
the spiritual character,. and interests, of our infant churches. The evil effects were painfully shown in the impaired tone of piety in many, the unsettledness of others, and the drifting away from the church of those who had more of the form than of the power of godliness. Diminution of numbers,—not so much, however, in Tongatabu itself as in the other groups of islands,—and of local finances, were the natural results of such a state of things, for a season. These serious evils were also aggravated by scarcity of provisions, and prevailing sickness, caused by the exposure and toil to which so many thousands of the male inhabitants had
been subjected. The return of peace was hailed, 797
therefore, by all with unfeigned delight; and we (728)
rejoiced, most of all, because the whole country was now open to receive Christian instruction. There
was only one cause of anxiety still remaining. The 797
French Priests were restless, and were openly bent 798
upon further mischief. The priest who went away during the war to seek French aid, returned in a small trading vessel from Samoa; and when he found the war ended, declared that he would
have ample reparation in due time. He subsequently (648)
departed for Tahiti, where he lodged certain charges and claims, against the Tonguese, before the French Governor.

Accordingly, on the 12th of November, 1852, a 798
French ship of war, "La Moselle," commanded by 648
Captain Belland, anchored off Nukualofa. The same priest who had gone to Tahiti was on board. We were told, by one of the respectable officers of the ship that this priest had been careful, during the

798 648 voyage, to impress the commander with the conviction that stubborn resistance might be expected from the Tonguese. On approaching the land, he also drew the attention of the officers to a number of people, scattered along the reef skirting the shore, assuring them that he had no doubt these were armed men waiting to resist any attempt at landing. This led the captain to beat the men to quarters, and to shot all his guns. When, however, they had approached sufficiently near, they discovered that the people lining the reef were only some old women quietly seeking for shell-fish! The captain was both angry and mortified that he should have lent himself to such idle tales; and the priest, poor man, hardly knew where to hide himself from the bantering of the midshipmen and others, who, but for his clerical garb, would have criticized his conduct rather more freely than he would have relished.

On Tuesday, the 16th, a formal investigation of all the circumstances attending the origin, conduct, and close of the war took place. Captain Belland had been specially commissioned by the Governor of Tahiti to conduct the inquiry, and to take such steps as he might deem proper in reference to the claims advanced by the French priests for pecuniary damages, &c. Mr. Adams, not having been in
[797] Tonga when the war began, desired me to be present on behalf of the Missionaries, and by the request of the king. The whole conference occupied nearly five hours. Every particular in relation to the war was rigidly examined, especially in regard to the course the king had pursued toward the French priests. On every point Captain Belland seemed satisfied. The king was armed
[643] with abundant documentary evidence, and proved

himself a capital diplomatist. A noted man in the 798
South Seas, called Charlie France, interpreted. He 648
did his duty fairly, upon the whole; but in two or (643)
three instances an attempt was made to misconstrue
the words both of Captain Belland and those of the
king. Of course I took exception to his interpretations,
when a frown and caution from the
commandant, who seemed to know his man, and
who was determined not to be trifled with, had a
salutary effect. At the conclusion of the inquiry, 798
Captain Belland desired me to say to the king that 643
he was perfectly satisfied with his entire conduct. 648
"Tell him," said he, "that I have seen and conversed
with many chiefs, in the South Sea Islands,
but I have never met his equal. The French have
acknowledged his authority by directing me to him
as supreme ruler in Tonga. He must, however,
employ his authority in protecting all foreigners
from insult, and must allow his subjects to choose
what religion they please; but all must submit to
the law of the land. Tell him also that, should
any Frenchman be guilty, in future, of such intermeddling
with his government as has been proved
orally in this case, he has only to procure proper
documentary evidence of the fact, and the French
Government will not fail promptly to punish the
offender, by his removal from the country, or otherwise,
whether he be a priest or merely a layman."
As an evidence that Captain Belland was in earnest, 798
and of the estimate he had formed of the conduct 648
of the priests, he refused to permit M. Calignon to
return to Bea, or even to reside on any part of
Tongatabu. Accordingly, he carried this priest
back with him to Tahiti. So fully convinced was
the Commissioner of the blamelessness of King

798 648 George that, although he held in his possession a documentary claim for heavy pecuniary compensation, on behalf of the Roman Catholic Missionaries, for damages to their property, he never submitted this claim to the king, nor did he ask for a single farthing on their behalf.

797 Thus being freed, for a time at least, from the fear of foreign interference in Tonguese affairs, the Gospel ministered by the Missionaries had free course among the people, and was glorified. New villages sprung up in different localities, where chapels were dedicated to the worship of God. The inhabitants of Bea itself, who, for the most part, had before embraced Popery, as well as the remnant who were still heathen, formed part of our regular congregations, while many of them became sincere seekers of salvation by faith in the Lord Jesus Christ.

In the eastern end of the island access was obtained for preaching purposes to every place, excepting the Popish village of Kotoga, and another over which the heathen brother of Tugi had authority. In my own district, including Houma, the profession of Christianity was universal, and there were numerous instances of true conversion. Tonga alone had now 37 chapels, 2,035 church members, 60 day schools, containing 2,204 scholars, and a training institution for native Teachers and Assistant Missionaries, from which, shortly after the close of the war, seventeen students were appointed to schools in various islands, after completing a three years' course of study, while fourteen new students were admitted.

The above numbers, however, include those connected with the islands of Atata, Eueiki, and Eua.

[Eua]

Of the two former, nothing need be said here, as 797
they were small and unimportant; but a passing notice of Eua may complete our view of the Tonga group.

Several visits to this island, at different periods, 241
enabled us to form a good opinion of its physical character and capabilities. Having been styled the "granary of Tonga," we expected to see it in a very high state of cultivation, but we found nothing peculiar in it in this respect. At present it [177]
has but a very small number of people upon it; [504]
and these, being cut off from foreign intercourse through the want of a harbour, have no inducement to cultivate the soil beyond the necessities arising for their own support. The beauties of the [134]
island are great, and its richness of soil for agricul- [311]
tural purposes unquestionable, but these lie undeveloped. In former days, when the population of 174
the country was greater, large supplies of produce 438
may have been carried to the adjoining main island 731
of Tongatabu, especially in seasons of famine caused by drought or hurricanes. From the effects of the one the snug and lovely valleys and [133]
ravines of Eua would be sheltered; while its flowing rivulets and streams would counteract the evil consequences of the other, at times when Tongatabu itself might be lying in temporary desolation. Hence the dependence of the Tongans upon Eua, at such times, for food; and hence, probably, the reason why it was styled, magniloquently, their "granary."

One of the pleasantest Missionary trips I ever 797
had was to this island, in company with the Rev. George Daniel, in the year 1851. We each took our own boat and boat's crew. The wind being

[Eua]

797 favourable, we soon ran past the eastern point of Tongatabu, and crossed the twelve miles of deep and troubled ocean rolling between the two islands. We were welcomed on shore with every mark of respect and kindness, and we were most favourably impressed with the religious tone of the people, at that time under the able and judicious care of our assistant native Missionary, Bita Vi. Before our various preaching services and school examinations were ended, a storm came on, which rendered it impossible for us to leave when we intended. We therefore occupied part of our time in a journey of exploration through the island.

133 Next to Tongatabu itself, Eua is the largest
island of the Tonga group. It is about ten miles
in length, and three in width. The coast is high
and rocky, with a fringing reef close in shore. The
(137) interior is extremely variegated by hill and dale,
beautifully covered by extensive patches of tropical
forests, between which stretch open prairie grounds
that would be well adapted for grazing purposes,
were there any cattle on the island. During our
rambles we struck upon the course of a small
stream, meandering through, and under, the most
lovely vegetation and overhanging shrubbery, leap-
ing here and there over moss-covered rocks in
diminutive cascades. Not having seen a flowing
rivulet, or heard the murmur of a brook, for years,
we were, perhaps, somewhat too enthusiastic in our
praises of this one, over which we could almost
leap, even at its broadest part; but, for all that,
the scenery was exquisite and enchanting.

797 The wind having somewhat subsided, we prepared our boats at day-break for a return to Tonga. Some of the more weather-wise tried to dissuade us,

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by declaring their belief that the wind would rise again with the sun; but of this we were incredulous, and, having been detained several days already, we determined to make a venture. With some little risk we cleared safely through the surf of the shore reef, and bore away; but we had not gone far before the warnings we had received became realities. The wind began to blow furiously, the sea ran very high, and, what was worse, before we had run more than half the distance, the wind drew ahead, so that it became impossible to weather the eastern point of Tongatabu. To have returned to Eua would have been to seek destruction amidst its now foaming breakers, and we had, therefore, no help for it but to stand on, and double the end of Tongatabu by tacking. We were in extreme danger of being swamped in the broken sea; but after great efforts and repeated tacks, the point of reef was passed, immediately after which the mast of Mr. Daniel's boat was carried away. Had the accident taken place a few minutes earlier, nothing could have saved the boat from destruction on the adjoining reef. After nine hours of exposure and labour we were safely housed at Mr. Daniel's residence in Mua. Two of my boatmen were ill for several weeks from the effects of this trip; one of whom lost his hearing for a long time through the sea constantly breaking over him in the bow of the boat. We were very thankful, however, that nothing worse happened, and we wisely agreed to be more careful to follow, for the future, the advice of Tonguese weather sages.

A few months before we bade adieu to Tongatabu, 000 a calamity occurred near our station at Hihifo, which threw us into the company of a strange set

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of Californian gold diggers. A small brig, called the "Rapid," owned and commanded by one *Captain* C——ll, anchored off the west end of the island, for the purpose of procuring pigs and vegetables. The crew and passengers numbered eighty persons in all. They were chiefly gold diggers from San Francisco. Most of them, having been unfortunate there, were now hastening to New South Wales, to replenish empty purses and belts at the newly discovered "diggins." Among those on shore with the "captain," I met a married man of slouching, sneaking gait, and stolid, meaningless countenance, who told me that his wife was on board, and who declared himself to be a Methodist. Finding that there had been a good deal of suffering among them, owing to a protracted voyage and scarcity of provisions, I offered the occupation of a room at the Mission House to "Abraham" and his wife while the brig remained at anchor. Accordingly, they came, and expressed themselves grateful for being allowed the opportunity of escaping, even for a brief time, from the wickedness and misery on board. That evening the "captain" also and four of the crew remained on shore at the house of a foreigner, with the only boat of which the ill-found "Rapid" could boast. The night closed in very calmly and peacefully. All had retired to rest, and no one could have thought that in the space of a few hours more the fate of the brig would be sealed. But so it was; for, about eleven P.M., the wind rose suddenly, and before midnight was blowing a terrific hurricane. Calling together our native servants and a few others to look after the fastenings of doors, windows, and house thatch, I hurriedly summoned our quondam friends. "Abraham" was the name given the man by all his comrades on board: so, knocking loudly at the door, I shouted, "Abraham! get up, get up. It is blowing a hurricane. Our house may fall before morning; and as to your ship the 'Rapid,' I think there is but little chance for her safety, in this storm, and where she now lies."

Hastily jumping out of bed, poor Abraham exclaimed pitifully, as the truth slowly dawned upon him, "O, Sir, a hurricane, Sir! what shall I do? what shall I do? All my dollars are on board in a tin box. O dear! what shall I do?"

"Do," I replied, "make haste, and come out and pray. Be thankful that you are not on board with the other poor creatures, in such a tempest as this: Never mind your dollars. Think of the many souls who may this night be hurried into eternity."

The only answer was made up of sundry groans and grievous exclamations from "Abraham," among which the muttered words could be distinguished, of "dollars" and "tin box," accompanied by a suppressed scream or two from his wife. When, at length, they both made their appearance, pale with fear and excitement, we called our native servants together, and prayed for the safety of the "Rapid," and the many souls on board; our own house meantime quivering and creaking before every blast of the gale.

Believing that the vessel could not possibly ride out the storm, I sent a messenger during the night to my old friend Moala, the chief and head teacher of Neiafu, that being the village nearest to the ship's anchorage, desiring him to launch his large canoe at daybreak, if practicable, so as to be in readiness to render any assistance that might be

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required. Having also a good and large boat of my own, my native crew prepared to launch it, as soon as the tide would permit. Our great fear was lest the brig should strike, during the night, upon one of the numerous patches of reef not far from her anchorage, in which case she would probably go down in deep water. When day broke, therefore, we were somewhat reassured by discovering the unfortunate vessel cast upon a reef, about three miles from the shore. Her masts were gone; and the sea was breaking over the stern, so as to bury her even to the midships. The passengers were clustered together in the fore part and about the bowsprit, having spent a dreadful night, but all of them safe. Not long after the gale commenced, the ship laboured so dreadfully in the sea, that it was necessary to cut the masts away; but even this did not save her from parting from her cables one after the other; after which she was carried at great speed by the wind and the waves for about fifteen minutes, and, entering the breakers, was dashed upon the reef. Providence, however, watched over the hapless and helpless ones on board. Just where the "Rapid" struck, there was an inlet, or narrow opening, in the coral rock shelving upward, into which she ran as into a bed, or graving dock, where the fore part of the vessel became elevated and firmly fixed, while the stern remained in deep water. Had she struck against the perpendicular wall of the reef, only a few yards on either side of that particular spot, nothing, humanly speaking, could have saved her from going down, in deep water, with every soul on board.

Having reached the spot shortly after daybreak, we succeeded, during several hours of hard toil and danger, in transferring every one safely from the wreck, either to Moala's canoe or to the shore. The captain, in his small and leaky boat, could do but little more than keep it afloat with himself and men, so that the burden of the pleasing task of saving the people fell upon Moala, and my own boat's crew. All the natives behaved nobly, and seemed to take a real delight in rescuing the lives and property of these poor people. How different from by-gone days, when such a catastrophe would have been the signal for the indiscriminate murder of all on board, and the robbery of their substance!

None of the passengers lost much personal property. What they had consisted chiefly of gold dust, carried easily and safely about the person. I was even happy enough to save poor Abraham's box of dollars, greatly to the joy of his wife, and the relief of his own sordid soul; for such we found he had.

After all were on shore, and we had partaken of the refreshments kindly provided by the natives of Moala's village for the exhausted and hungry passengers, we adjourned to the chapel, and returned public thanks to God for His goodness in sparing so many of our fellow-creatures, in the presence of such imminent danger. The rough and godless gold-diggers seemed, for the time, deeply and solemnly impressed. After the service, arrangements were made for the accommodation of the people, some being lodged in the houses of the natives, some at the Mission House, and some preferring to set up tents on the beach, formed out of the material obtained from the wreck.

Never had we looked before upon such a strange

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and motley company as these same gold-diggers presented. Here were representatives of almost all lands, and of every grade of society, herding together. There were among them lawyers, actors, clerks, labourers, shipowners, and a professional prizefighter. Slouching felt hats, red flannel shirts, broad belts, carrying gold, bowie knives, and revolvers, was the prevailing costume of the men. Their faces were buried in long shaggy beards; and from their eyes flashed incessantly the fire of that lawlessness and vice to which they had been accustomed in the wild life of California. There were exceptions to this description, but they were few. From the testimony of these, however, we learnt that the "Rapid" had been little better than a floating hell. Cursing, blasphemy, card-playing, gambling, fighting, and mutiny, had been the order of the day, ever since her departure from San Francisco.

Not many days after the wreck, two of the passengers died, through illness induced by the exposure to which they had been subjected. But now that the awe arising from recent danger had passed away, we began to see the gross and forbidding features of Californian character. These diggers had hoped to reach Australia in time to be amongst the first on the gold-fields, where, with their experience, they expected to find the richest veins, and the largest nuggets. Here they were, however; their ship a wreck; and but little prospect before them of a speedy transit to the coveted El Dorado. The oaths and threats with which the "Captain" was assailed were dreadful. The whole catastrophe was laid at his door. Some of them had already arranged never to lose sight of him, until they should reach Sydney together, and claim heavy damages against him in a court of law. "Why did you not provision your ship before you started, you rascal?" said one. "Why did you start with rotten sails, rotten ropes, and rotten anchors and cables?" said another. "Why did you carry only one leaky boat, and run away with even that, you vagabond?" said a third; "leaving us to sink or swim as we might." To crown the whole, an Irishman, whose child had died after being a few days on shore, came to me, and said, "Captain C——ll is the murderer of my child. If there had been sufficient and proper food on board, my child would not have died. I would like," said he, unsheathing his long bowie knife, "to put six inches of this cold steel into him." Another declared that he would shoot the captain dead on the spot, rather than allow him to get away anywhere out of his sight. They seemed afraid lest he should give them the slip, and leave them to shift for themselves in getting forward to the colony. It was with great difficulty that the passions of the gold-diggers were restrained within safe bounds, both among themselves, and toward the natives, with whom they frequently quarrelled, notwithstanding the kindness received at their hands.

Under these circumstances, therefore, it was a great relief to me to hear that an English ship was lying at the Haabai Islands. I gladly offered to take the captain, and three others selected from the passengers, to those islands, in my own boat,—although the distance was about one hundred miles, and my boat was only an open long boat,—that they might make some arrangement for the removal of the party.

000 Accordingly, we sailed from Hihifo for the island of Foa, in Haabai; and there, on the bosom of the Pacific Ocean, a company of eight persons, in a boat which was the veriest speck upon the mighty expanse of waters, the following conversation ensued between the captain and myself:—

"Captain C——ll, you have lately, with your crew and passengers, escaped destruction and death, tell me if you ever think about religion, or about the salvation of your soul?"

"Ah," he replied, "perhaps I know more about that than you think." As he said this he seemed powerfully affected, and tears gathered in his eyes.

After a little while, he went on to say, "I once lived in the town of Hull, in Yorkshire. I was then a butcher by trade; and I, and my companions, were wild and wicked characters. There came at that time an American preacher to the town, of the name of Caughey, who made a wonderful stir. Everybody went to hear him. Among the rest, some of my comrades went, and one of them, the very worst of our lot, was converted. He became a bran new man. We could not but see the difference; and I was induced to go and hear Caughey for myself. I cannot tell you how I felt under the preaching of that man; but I was not converted then, nor have I been ever since." This statement gave me the opportunity of saying some plain and pointed things to himself and his companions in the boat; but with what effect I was not able to see. After a while he became more free in conversation, and gave me an outline of his personal history, of which the following is the substance.

He left England for California, where he first

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spent some time at the diggings, with tolerable success. He then invested his gains in the purchase of a team to be laden at the coast with such articles as he knew would find a ready market at the "diggins." In this department he succeeded well. His team was often waylaid and partially robbed by bushrangers, but the large prices obtained for the goods sold covered the extra risk. He was fortunate also in avoiding any conflicts with the native Indians. Other teamsters were attacked and occasionally murdered; but he either avoided them, or was happy enough to secure their favour by kind and upright dealing. After having amassed in these trading journeys a good deal of money, he thought he might do still better by becoming a ship-owner. On one of his visits, therefore, to San Francisco, he purchased two vessels, of which the "Rapid" was one. No great time passed before the news of the gold discoveries in New South Wales caused a rush of Californian diggers thither. Every thing, in the shape of a ship that would swim at all, was laid under requisition to carry those eager adventurers across the Pacific to Sydney. His two vessels were speedily filled, at high rates of passage money. He himself knew nothing whatever of navigation; but, as owner, he assumed the name also of "captain," and committed the navigation to his chief mates. As we have seen, the "Rapid" was never to reach her destination; but her owner was not one to be easily discouraged, and we may as well complete what we know of his subsequent career. Upon arriving in Sydney, the passengers of the "Rapid" instituted legal proceedings against him; which, however, ended in his release from all liability to

000 their claims. His other ship had a prosperous voyage, and made several more very successfully after that; but, at last, that vessel also was wrecked; when he, poor fellow, and most of those on board, met a watery grave.

Another, a young man, George M——n by name, told me his tale of adventure also. "I was born in Belfast, in Ireland. Upon the death of my father, I resolved not to be any burden upon my widowed mother, and, therefore, I left home and went to Sydney, where I obtained a good situation, and was doing well. In the midst of it, tidings came of the Californian gold fields. Numbers left the colony for that country, and there were not ships enough to carry the crowds smitten with the gold fever. A few young men and myself were among the number. We were not to be baffled or delayed for want of a ship. We, therefore, put all our money together, to buy and freight with provisions, a small yacht of only thirty-five tons' burthen, in which we embarked for our long voyage of, at least, eight thousand miles. We called at several of the South Sea Islands, and, among others, at Pitcairns, where we purchased a quantity of fresh provisions and fruits. In doing this, all my cash was taken, excepting one single half-crown. The remainder of the voyage was made in safety. San Francisco, with its multitudes of ships, and acres of tents, and wooden booths was before us; but, without money, I knew not what to do, or where to turn. I had still about three dozen oranges left of some fruit I had bought at Pitcairns. A happy thought then struck me. I went on shore, and with my half-crown purchased a basket. I then hawked my precious oranges

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through San Francisco, and obtained such prices for them as enabled me to procure lodgings for two weeks, during which time I entered upon a situation in an ironmonger's store. After a while I went to the gold fields; but, being very unsuccessful, I returned again to a clerkship in San Francisco. There I soon saved money; but, like others, when I heard that there was gold in Australia, I longed to go. I thought that, (knowing the colony,) if I could only get there early, with a good assortment of gold-digger's implements, I should have the first advantage of the market, and clear lots of money. With this idea, I invested all my spare cash in a large shipment of such articles, with myself, by the 'Rapid,' and with what result you know too well. I have had strange fortunes already, and now I am once more beggared." This respectable young man subsequently reached Sydney, where I found him, two years afterwards, in a very prosperous situation.

One more sketch must close the record of the loss of the "Rapid," at all events in these pages.

Three gentlemen, natives of the Channel Islands, were among those taken from the wreck; from one of whom I received, substantially, the following narrative.

They had laden one of their own vessels with building timber from St. Heliers, from whence they sailed for San Francisco. The voyage proved long and harassing. While yet at a distance of three weeks' sail from their destination, all on board, with the exception of three persons, were laid up with scurvy. Those three, however, managed to work the ship safely into harbour, where a promising negociation was entered into for the sale of the

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cargo. Such material being greatly needed, the adventure was likely to prove a grand speculation; but, alas! how vain are human calculations! The night before the sale was legally completed, there occurred the first of a series of great conflagrations which devastated San Francisco. On that occasion a large part of the city was burnt to the ground, and many ships were totally destroyed. Among these that of the Messrs. De L—— fell a prey to the devouring flames, and, with its cargo, was burnt to the water's edge. Beggared by this calamity, they went to retrieve their losses at the diggings; but there also they were unsuccessful. Rendered almost desperate by a run of evil fortune, they threw themselves on board the "Rapid," only, however, to be, as we have seen, cast upon a coral reef a helpless wreck. Two of these men, went forward to Sydney, where one became insane and died; while the third almost broken-hearted, remained for several months in the Friendly Islands, working as a common carpenter. This person told me he had a wife and family, from whom he mourned to be separated; but as the voyage to San Francisco had been strongly disapproved by many of their friends, he was ashamed to go back until he had, by some means, recovered from his losses. He told me that, after leaving San Francisco, the "Rapid" touched at the Sandwich Islands for supplies. At that place, a number of the passengers extemporized a grand theatrical display in the town of Honolulu, for purposes of personal gain. He, however, was disgusted with the wickedness on board; and, being deeply depressed, when thinking of his wife and children, far away in the happy Channel Island, he withdrew to a mountain side, where, in profound solitude, he wept bitterly, and poured his sorrows and his prayers before the Most High. He expressed to me a belief that he did then, on that mountain side, find peace with God through our Lord Jesus Christ.

Such were the strange vicissitudes of human life through which some of these Californians had gone in the course of even a few years. There were other remarkable incidents, and strange phases of character and experience, in that band of wanderers and desperadoes; but before I could become acquainted with them all, several ships providentially called at Tongatabu, and afforded the shipwrecked passengers and crew the happy opportunity of reaching their "desired haven." Indeed, even before they had all quitted the island, I myself left the Hihifo station for the purpose of taking sole charge of the Mission in the interesting, but widely scattered, group of Haabai.

We left Tongatabu, and especially did we leave our own district of Hihifo, with sincere sorrow. Great had been the events transpiring during our four years' residence there. We had been permitted to witness unusual spiritual successes, and, before the gradual advance of Christianity, we had seen heathenism extinguished altogether. The Christian churches of Hihifo were prosperous; the schools were well attended, and in full activity, under the care of able and trained native teachers. Poignant was our grief on leaving the kind chiefs and people among whom we had lived so long in harmony; but greater, above all, was the sense of obligation we felt to a gracious Providence for the preservation of our lives, through troublous and dangerous times.

CHAPTER XIII.

000 Rise of Christianity in Haabai—Novel School and Schoolmaster—Native Agency—First Tonguese Preacher—Peter Vi's Narrative—Conversion—Sent to Haabai—Imminent Danger of the Christians—Decision of Taufa-ahau—Attack upon the god Haehaetahi—Dismay of Heathen deities—Plan to murder the Christians—Public profession of the king—Arrival of Mr. Thomas—Illness of the king—Rapid Christian progress—Opposition in Uiha—Roll of Missionaries—Journal—Sunday at Haano—Uiha and Felemea—Among the reefs—Arrival of a Vavau Fleet—Training of Native Teachers—Tour through Haabai—Reminiscences of Tugua—Voyage to Tofua—A storm—Visit to the volcano—A night on the sea-shore—Revival at Fotuhaa—Boat in danger—Visit of the "John Wesley"—Native Agents—Evil Tidings from Vavau—Night voyage to Tonga—Interview with the king—Return to Haabai—Voyage to Vavau—Arrival of the king—Doings of the French—French Treaty—Intended visit of King George to Fiji—Departure of his fleet—War in Fiji—Arrival of the "Wesley"—Departure for England—Liberal contributions of Haabai.

797 To complete the sketch of Christian progress throughout the Friendly Islands, it only remains now to show how those of Haabai received a knowledge of the Gospel. We have already stated that the abandonment of idolatry in Vavau resulted through the visit of the king of Haabai and some of his converted people, in the year 1831; and that the distant dependencies of Tonga were in turn converted from heathenism through native instrumentality. 797 643 Haabai, therefore, is thus invested with peculiar interest as a centre from which the truth radiated to distant points; but, above all, because it was there that one was enlightened and converted, who was designed, under Divine providence, to exercise a vast influence over the political, social, and religious destiny of the Tonguese people. That

man was Taufa-ahau, now known to the reader as "King George." Let us see, then, how his mind became enlightened and convinced at the very outset of his notable career. 797 643

At the time when the Tahitian teachers and the first English Missionaries arrived in Tongatabu, Taufa-ahau was in the habit of making frequent visits of state and courtesy to the old king, Josiah Tubou; and on these occasions he did not fail to make many inquiries about the new religion that had been brought to the country. He heard and saw for himself much that made a deep impression upon his naturally keen and powerful intellect. He perceived the infinite superiority of the simple yet sublime doctrines of the Bible, and the purity, as well as the simplicity, of its worship, when contrasted with the enslaving and absurd puerilities of heathen priestcraft. So early, indeed, as the beginning of 1828, he had earnestly expressed a desire for the presence of a Missionary in Haabai. But, even before then, he had taken the most [782] solemn oath of which, as a heathen, he was capable, declaring that he would cast away his idols, and no longer listen to the lying priests. Nor was this done in secret; because, from that time, he voluntarily abandoned various heathen amusements to which he had been addicted; and he began to observe, in some measure, the sanctity of the Sabbath day, by ceasing from all his ordinary occupations. So anxious was he to make a beginning in the service of God, and to initiate the instruction of the [875] people under him, after the example of the Missionaries in Tongatabu, that he employed the services of a rough, ungodly sailor, then residing under his protection, to trace the letters of the

797 643 [875] alphabet upon the sands of the sea-shore, for the benefit of those who wished to learn; and he ordered the same man to conduct prayers to the God of the foreigners, in a house which he devoted to that purpose. Strange sight! A poor, graceless wanderer, from the land and the religion of his fathers, compelled, by the imperious will of a heathen chieftain, to do homage to the God whom he, the *baptized* heathen, had disowned and disobeyed, but after whom the unbaptized heathen himself was now seeking, if haply He might be found. As yet Taufa-ahau had not bowed the knee to Jehovah; but he was always present as an onlooker, with a few of his people, when the poor sailor "said his prayers." Amid this fitful glimmering of light upon Taufa-ahau's mind and character, there were sufficient indications of a mighty struggle within his breast, and evidences also of the moral courage, force of will, and fixedness of purpose, which have ever been the attributes of the great and good.

[484] In 1829, Taufa-ahau undertook another voyage to Tongatabu to beg for a Missionary. No one could be spared, at that time, from the work in Tongatabu itself; but the Missionaries proposed that he should take back with him a young native teacher. This, however, he peremptorily declined. The very man who was content to listen to the words, and prayers, of a poor castaway white sailor, rejected with scorn the proffered service of one of his own race. But what was the issue? Was this a case for which *native agency* was inapplicable? If nothing but native teaching could be had, would Christianity be rejected? Far otherwise. Taufa-ahau was soon taught to esteem and value even native aid: and we have seen, in our previous pages, how

he himself, in his high sphere as a king, became a 797
Christian evangelist, and how largely and effectively 643
he employed the labour of his own subjects
in the vineyard of the Lord. But how was he
taught this great lesson? How did his proud and
haughty mind become docile, and submissive, to
instruction and spiritual guidance, even from an
inferior among his own subjects? Let us consider
how this change was brought about.

After rejecting the offer of a native teacher, Taufa-ahau,
like Naaman of old, went back to his home
greatly disappointed, if not wroth, and saying in his
heart concerning the Missionary for whom he had
sought, "Behold, I thought, he would surely come
out to me, and stand, and call on the name of the
Lord his God." In this chafed spirit he sailed for 797
Haabai; himself, or, at all events, his heathen crew, 643
still invoking the propitious aid of heathen deities for 484
the voyage. A storm, however, arose, of no ordinary 132
description, and, for two days, it was doubtful
whether the canoe would ever reach the land
in safety. That outer storm produced another of a
different sort, and of even greater moment, within
the soul of Taufa-ahau. He set it down as a Divine [787]
judgment upon himself for rejecting the offer made
by the Missionaries of a native teacher. Having
reached Haabai after great exertions, it was not
long before he revisited Tongatabu, chiefly for the
purpose of asking for the very man whom he had
formerly rejected. With him he returned to
Haabai,—a heathen still, but an earnest and humble
inquirer after truth.

Peter Vi was the honoured man whom the Missionaries 797
employed as the very first native herald 643
of salvation among his own people; and he it was

799 whom they selected as sufficiently enlightened,
[643] even at that early period, to become the elementary
instructor of Taufa-ahau himself. Let us now
hear Peter's own account of his mission to Haabai,
up to that time when Mr. Thomas, the first English Missionary, landed there. We give the fol-
[128] lowing as a free translation of what Peter Vi wrote
for us with his own hand, in Tonguese, only introducing, in brackets, what may be necessary to elucidate the meaning of the text where obscure to an English reader.

PETER VI'S NARRATIVE.

539 "THIS is written by me, Peter Vi, as a record of
799 my conversion to Christianity. Nukualofa was the place where I first began to pray. At that time Josiah Tubou, Tuikanokubolu, was king, and the Missionaries were Mr. Turner, and Mr. Cross. Mr. Turner, (Nathaniel Turner,) was the Missionary whom the Lord employed for my conversion. I was his instructor in the Tonguese language, and assisted him to translate. The first portion of a book which he translated, and from which he preached, was the Gospel of Matthew. When I heard the preaching about Jesus, it instantly pierced my mind, and a love for Him sprang up within my soul, such as led me to meet in a class with six others who thought and felt the same. After a little time we were all baptized. During the sermon, Mr. Turner told us about a certain Missionary who had been preaching to some black heathen people, among whom there was one man in great distress of mind. In the course of his sermon, the Missionary had said that 'his hearers

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ought to cry out, and pray much to God.' Accordingly, the man in distress went home, and, upon the roof of his house, he cried long and loudly upon the Lord. But, on going down from thence, he found that he had not received, by that means, the pardon of his sins. The Missionary had also said in his sermon that 'the word of God was true food for the soul,' and that it must be eaten. The poor man then thought he would try and find peace in that way, and so he set himself to eat literally a portion of the Bible; but he found that even that did not bring the pardon of his sins. Afterwards, the Missionary preached again, and told his hearers to 'believe on the Lord Jesus Christ.' Then the man immediately believed, and obtained a full forgiveness. When I heard this story, I too began to pray much to Jesus, that he would pardon my sin. And when the Lord answered my prayer by forgiving all my iniquity, I set myself to trust always in Jesus as my Saviour. He also called me to preach His Sacred Majesty, (*a ene afio*, a term of profound reverence applied to sacred persons,) in different small villages near Nukualofa, such as Havelu, Faga, and Hofoa. I was the first Tonguese preacher in all the Friendly Islands, because I was very quick in learning to read the Bible.

"Then it was that canoes came on a visit from Haabai, at which time Tuihaateiho, (the chief of the island of Tugua,) begged the Missionaries to let me go back in the canoes to Haabai, to teach the people. To this request of Tuihaateiho, the Missionaries gave a ready consent, but the proposal was hindered by Taufa-ahau, who said, 'No, indeed. He shall not go. He is only a Tonga

[643]

539 797 643 man; and who will say that the people of Haabai will be content to imitate him, or pay heed to his religion? He shall not go.' In consequence of this, I remained, at that time, in Tonga. But after the canoes sailed for Haabai, a storm arose, by which the canoes were almost wrecked. They were driven about for two days, before they were able to reach Haabai. Very soon after that Taufaahau returned again to Tonga, and that time he himself went to the Missionaries to beg that I might be allowed to return with him to Haabai. It was, therefore, arranged that I should go. I did not, however, go in the king's own canoe, but in that of the chiefs Tufui and Mafileo. On the voyage, the king's canoe went straight forward to the island of Uiha; but our canoe stopped at Mago, where we slept.

539 797 578 "While at Mago, it was reported that the great chiefs of Haabai were much troubled at what Taufaahau had done; and that they were very angry against the chiefs Tufui and Mafileo for bringing me in their vessel. Upon hearing this report, Tufui was afraid, and wished us not to go forward to Lifuka, but to make our escape to Fiji. But I said to him, 'Don't do anything like that; let us rather pray to the Lord to lead us.' We then sailed for Lifuka; but, when we had gone as far as Haafeva, Tufui once more wished us to sail away to Fiji, and again I hindered him by saying, 'No; 539 797 578 787 but let us first pray to the Lord.' Nevertheless, the chiefs and crew of the *kalia*, being heathens, agreed to perform a divination, by which to ascertain whether there would be much danger to us if we went to Lifuka. The sign obtained from the divination was this: if our danger was great, we were

to see, on our approaching the shore, a chief 539
called Tuuhetoka sitting in the act of reverent 797
worship by the seaside. When, therefore, we drew 578
near to Lifuka, so it happened. Tuuhetoka *was* [787]
there on the shore, doing lowly reverence. Upon
seeing him, the heathens said among themselves,
'Alas! it is true; we shall have to fly.' But when 539
the canoe had reached the land, I told them all to 797
remain on board, while Tufui, Mafileo, and 643
myself, went to see the king, Taufa-ahau. As
soon as he saw us approaching, he smiled upon us,
and I said within myself, 'Thanks! the Lord has
given me favour.' After some conversation, he
said to us, 'It is said, friends, that the chiefs here [578]
are angry; but never mind them; let us go and
seek for a house where Peter may lodge.'

"On the first Sabbath day, while going to
preach, two women mocked me in the road, and
said many evil things about me. Many and great
were my trials and the false reports that were spread
about me at that time; but the Lord filled the
mind of the King Taufa-ahau with great love to
me. He took lessons from me in reading; but he
had not yet begun to worship God. After I had 539
been living with him some little time, he said to 797
me one day, 'Come, Peter, let us go and seek the 643
god Haehaetahi, that I may talk with him, and 771
make him a present of *kava*.' Accordingly, we 776
went on our journey to Foa, where the god's priestess
dwelt. As we went along, the king told me he
was going to do the god some mischief. He then
pulled up a young banana tree; and, after cutting
it into the shape of a club, he said, 'I will strike
the devil-god with this.' I then said, 'Don't
strike with the root, lest you kill the old woman,'

539 (the god's attendant priestess, or shrine.) He then
797 cut off the hard portion of the root, and said, at
643 the same time holding up the stem, 'There, then,
771 I will strike only with this.'

776 "When we arrived at the place to present the *kava* of the god, the old priestess said, 'Haehaetahi is not here:' upon which Taufa-ahau replied, 'Perhaps the god is vexed with me because of this great garland of flowers;' (referring to some upon his own person;) 'but let him forgive, and return hither, that we may drink *kava* together.' Hereupon the
[787] old priestess became inspired by Haehaetahi; and, in the meanwhile, Taufa-ahau had prepared a great drinking-cup, large enough for four persons to drink from; for he knew, he said, that 'Haehaetahi was a god fond of drink.' The cup was then filled and handed by Taufa-ahau to the priestess; but, while her face was turned upwards, in the act of drinking off its contents, Taufa-ahau struck her a great blow on the forehead, which sent the god (or priestess) rolling on the ground. He then gave another blow, and, raising a shout of victory, cried out that the god was slain. Owing to this act, no god was again willing to appear openly throughout Haabai. The whole fraternity of gods were afraid lest they should be beaten like Haehaetahi; for, from that time, Taufa-ahau became very mischievous to them all.

539 "But the following was the manner, and the occa-
797 sion, of the king's first open profession of Christianity.
643 There came a request to me, from a certain chief,
[778] that I would go and burn a sacred tree, that so he might be at liberty to cut it up, and use it in building his canoe. As I went along, some women asked, 'Where is the man of prayer going?' So

they were told I was going to burn the sacred tree. 539 797
They then said, 'O, let these worshippers alone. 643
They will soon know the evil that will come of it.
Taufa, the chief of Nomuka, has come to Malubo, 539 797
that they may agree with Tuita and Lolohea, to 798
sieze Taufa-ahau, while they slay the Christians.' 643
The women also told this to Samuela Toto, who
brought the report to me, that we were to be murdered,
while the king was held a prisoner. I then
instantly wrote a letter to the king. This happened [527]
on a great heathen feast-day, when all the people were [541]
assembled to witness games of boxing and wrestling,
and other heathen practices. Upon receiving the
letter, the king sent a message to those who were
considered Christians, requesting their presence
without delay. When all had come, he addressed
them thus: 'This letter tells me, forsooth, that I
am to be taken and bound fast, by order of the
chiefs, while you are to be slain because you have
begun to pray. Now, then, I tell you, let every
man among you go and kill each his pig, and feast
himself, and cut up his *gatu*, (or native cloth,) and
put on his best dress. And let none of you be
mischievous or evil-disposed; but come all of you
together this afternoon, and I will join with you in
prayer.' With this understanding we separated,
and I went away to the village of Holobeka. But
I had not been long there, when a man came running
in to order me back to Lifuka. The chiefs
had been informed of the king's speech, and of his
intention to join the Christians; and they were
now met to find out who had told the king what
they intended to do to himself and to the Christians.
Suspicion fell on me. When I got back, I found
the investigation was concluded. Some of the

539 chiefs had already left; but others were still sitting
797 talking over the whole affair. When they saw me
798 approach, one said, 'Well, you have come, have
643 you? It must, then, be nothing but a bag of old
wives' tales.' But another said, 'Not so. Why do we stand idly by talking nonsense? This fellow is the mischief-maker. Had he been a foreigner, we might have borne with him; but as he is only a Tonga man, who will be contented to endure this thing that is done? He is a rogue.' Turning to the last speaker, I said, 'Hear me! Axes and knives are things which foreigners have to give us; but religion is the gift of Jehovah, the God of heaven and earth.' Upon this, Taufa-ahau also spoke, and began to tell about Jesus Christ, when the chief rose in anger, and left the company. Thus, there and then, did Taufa-ahau publicly declare his Christianity; after which he went straight away and destroyed many idols, and idol-houses, in Lifuka, and in several of the other islands of Haabai. At the same time, also, he commanded Mafileo to sail for Tonga, to bring Mr. Thomas, the Missionary, who was now leaving Hihifo.

"Accordingly, I went with Mafileo to Tonga, to
539 carry the good news, and to bring Mr. Thomas to
797 Haabai. We sailed from Haano in a *kalia* called
484 the 'Tausala.' Having embarked Mr. Thomas
from Tonga, we started on our return to Haabai; but the wind was so strong we had to turn aside, and anchor at Atata. Here the heathen who were on board became very angry, exclaiming that the wind was bad, because we were on board, and because we had forsaken the worship of the god Laukite. After being detained a long time in Tonga, we at length sailed, and arrived in Haabai.

"While we prayed, and Christianity was spread- 539
ing, the mind of all Haabai was full of evil toward 797
me. But, after a while, Ulukalala, and all Vavau 643
came to Haabai, to be present at the marriage of
Taufa-ahau, about to be celebrated, at which time
also all the heathen chiefs of Haabai were met
together. Then was Taufa-ahau taken suddenly 539
with a great sickness which seemed to be unto 797
death, and the heathen had almost taken him away 643
by force to Uiha, to perform heathen ceremonies, 763
in anticipation of his decease. But we received
help from the Lord; for just at that time a canoe
came from Tonga, bringing William Ulakai, the
uncle of Taufa-ahau, who was a Christian, and
proved a hindrance in their way.

"However, on the day when Taufa-ahau was at the worst, I heard the sound of a canoe preparing to sail; and, on going to the door, I saw all the chiefs of Uiha coming in a body, headed by one of the sons of Malubo, flourishing a club before them. I then bethought me that they were now coming to remove the king; so I went and sat down by the door of his apartment. They also drew near, and began to explain to Taufa-ahau the object of their coming. But, whilst they were talking, I kept secretly and earnestly praying to the Lord, that he would make their persuasions of no effect. And so it was, for the king looked out upon them with a face of fury, and bade them begone. I then ran to see Mr. Thomas; but found he was engaged with Ulukalala, the king of Vavau. I then wrote upon a slate, and sent it in to Mr. Thomas, telling him that the king was dying, upon hearing which he accompanied me immediately to the patient. We found that he had in the mean

We found that he had in the mean
539 time been drinking a Fijian medicine given him by
797 a chief, who was one of the Tuitoga's party, and
643 who had formerly fought against Taufa-ahau. We
763 had good reason to suspect that the medicine contained
poison. Mr. Thomas and Mr. Cross, therefore,
[682] administered something, that made him vomit all the Fijian drug. That night, however, the king was apparently dying; but all the Christian chiefs, and ourselves, met especially to pray for the king. We continued so to do, all night, even until the break of day. No Christian slept that night. As daylight appeared, a wailing cry was heard. At first we thought the king was gone; but we soon learnt that it was a cry of joy from the king's sister, because the king was better. Thus the Lord heard our prayer, and blessed the medicine to the king's recovery. Our king lived, and therefore we rejoiced in the Lord. From that time Christianity (the *lotu*) spread and increased in strength, while the kingdom of the devil became weaker and weaker."

797 At this point we must leave Peter's narrative;
643 nor dare we venture to expatiate upon the many suggestive portions of his simple tale. The Divine influence that must have been operating upon the heart of such a man as Taufa-ahau, leading him to countenance Peter, and to protect him from the malice of the great chiefs; his bold and opportune avowal of Christianity, at the particular time when its interests were in greatest danger; the subsequent decision of his character and proceedings, and his probable escape from being secretly murdered; all these things mark the power of heavenly grace, and the operation of an all-wise Providence, preparing

Taufa-ahau for a life of no ordinary incident and 797
usefulness. [643]

The very rapidity and completeness with which
the Gospel spread through the Haabai islands deprives
its history of those striking incidents always
attendant upon success achieved under difficulty,
or upon religious progress accomplished in the face
of persecution. But, on the other hand, what
Christian mind can consider the scene presented
here, without emotions of wonder and holy joy.
Through the weakest instrumentality results the
most extraordinary were brought about.

With the exception of three out of eighteen 797
inhabited islands in the Haabai group, all had 794
made a renunciation of heathenism before Mr.
Thomas landed at Lifuka, in January, 1830; and
when he left the group, on his return to Tonga, in
December, 1831, a short period of less than two
years, there were then five hundred and fifty
church members. Being succeeded by the Rev.
Peter Turner, that number was nearly doubled,
within a few months. In addition to the residence 797
of the Missionaries at Lifuka, native teachers
occupied five of the principal islands: Haano, Foa,
Nomuka, Oua, and Mougaone, were all under the
care and instruction of these men, even at that
early period. Idolatry, except in part of one 797
island, was entirely abandoned. Houses of prayer 177
to the true God had superseded the temples of
demons previously worshipped. The Lord's day
was observed with scrupulous attention, while
crowds assembled, on every occasion of worship, to
hear words whereby many of them were savingly
converted. The establishment of schools also kept 797
pace with the spread of religious fervour. At the 871
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797 close of 1832, there were fourteen in operation, in
871 which the inhabitants were taught to read and
177 write. In these schools, there were more than two thousand persons under instruction, of every age and from all classes of the community, from the child of three years to the man of grey hairs, and from the king himself to the meanest of his serfs.

797 The island of Uiha was the only place where any serious opposition was met. Containing, as it did,
798 the burial grounds of the kings and chiefs of the
[764] group, this place was the stronghold of heathen worship, and, for a time, the fear and respect which
[643] its chiefs had for Taufa-ahau, did not deter them from clinging to it. They even thought that he
[669] had betrayed his country by leaving heathenism for Christ, and they, therefore, took up arms to resist his authority. Some of these opponents
[602] were the king's near kinsmen, and had been, up to that time, his closest friends. By prudent but firm and necessary measures, Uiha was at last brought back to its allegiance to the king; and, shortly afterwards, the whole range of the Haabai archipelago lay, a peaceful and glorious trophy, at the Saviour's feet.

797 Passing over all the intervening years, during which the advancement of religion in Haabai was simultaneous with that of the Friendly Islands at large, there were in that particular group, when we arrived in 1853,—22 chapels, 1,850 church members, 55 day schools, 2,075 scholars. These results had not been attained without immense and untiring labour on the part of my predecessors. The names of Messrs. John Thomas, Peter Turner, William Cross, John Watkin, Richard B. Lyth, Stephen Rabone, Charles Tucker, William Webb,

and Matthew Wilson, deserve the most honourable mention. During periods of varying length, each of these devoted men laboured successfully among the Haabai islands, and many will be the crown of their rejoicing in the great day of the Lord.

At the time of our appointment thither, death, and successive removals of valuable men through failure of health and other causes, had greatly lessened the Missionary staff; so that the entire charge of these scattered islands devolved upon myself, aided by two native assistant Missionaries, one of whom, David Kata, was stationed at Haano, and the other, Peter Vi, at Tugua. The one was the oldest and first native minister, the other the youngest; and better assistants and colleagues no Missionary could have desired. The character of the work in Haabai, and the efficiency of these native colleagues, will be best understood by extracting from our personal journal the record of those events which will carry the reader to the close of our Tonguese experiences, and will likewise complete the general history of the people up to that time.

[128]

Sabbath, June 19th, 1853.—I spent this day at Haano. I left Lifuka yesterday afternoon, at three P.M., and with a favourable breeze reached Haano a little after six P.M. The people generally, and my old Vavau friend, David Kata, gave me a hearty welcome. The services to-day were of the most cheering kind. There were overflowing congregations, and a heavenly influence in our midst. I was occupied throughout the interval of public worship in the examination of eight classes of church members. At four P.M. preached to a large congrega-

797 tion, and in the evening conducted a public prayer-meeting, which was well attended.

Monday, 20th.—After visiting some sick people, and dispensing medicines, sailed about nine A.M. for Lifuka. The wind fell light, and becoming contrary as well, we did not arrive at home until four P.M. I have been greatly pleased with what I saw at Haano. The people have built David Kata a good and substantial house. The ground attached to it has been neatly fenced in. They have also built similar premises for the teacher who manages the school. They are evidently a willing people, and I have no doubt the Lord will visit them with "showers of blessing."

July 2nd.—Left Lifuka about two P.M., with a steady breeze for Uiha, which island we reached at sunset. We were met on the beach with much [574] cordiality by the old chief Malubo, and by the teachers, who had provided for us a huge repast, in the shape of *three* large baked pigs, with vegetables in proportion. Having supplied our own wants, we distributed the remainder, according to Tonguese custom. Uiha is one of the best of the [137] Haabai islands. It is particularly remarkable for its immense numbers of cocoa-nut trees. The chapel is a large building, and is situated in the midst of a cluster of large and graceful iron-wood trees.

Sunday, 3rd.—Held a prayer-meeting at sunrise, and preached at nine A.M. to an overflowing con-[795] gregation. Baptized a large number of little children as well as two adults, the lingering remnants of Tongan heathenism. At one P.M., I walked to a village called Felemea, two miles distant from Uiha. Here I met and examined ten classes of members,

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each being met separately. This over, I obtained an interval for refreshment, and then preached, until a little after the sun had set gloriously in the western sky. Even his last departing rays fell brightly over the sweep of ocean full in view of the congregation, giving peculiar beauty and solemnity to the scene. After service, returned to Uiha, where I held an evening prayer-meeting, at which a numerous company was present.

Monday, 4th.—Assembled the children's school at sunrise, and examined the little ones in reading, writing, and arithmetic. Very small advance has been made, as yet, in the two latter branches. After this, married several couples. Breakfast over, met the members of Society. There being no fewer than twenty classes, I was occupied in this duty until one o'clock P.M. At half past one P.M. sailed to Felemea, where I examined the children's school, and then departed for Lifuka at four P.M. The wind, however, was strong, and against us. We did not, therefore, get even to the nearest point of Lifuka, until about ten P.M. We were threading our way among the most dangerous reefs during about four hours in the dark.

Tuesday, 5th.—A fleet of eight large *kalias* has arrived from Vavau, and seven more are yet to come. These, with a fleet of the same description from Haabai, are on the way to Tongatabu, carrying the voyagers to the marriage of King George's adopted daughter to Tugi, the chief of Mua, who was converted to Christianity twelve months ago. [501] [505]

13th.—The Rev. George Daniel, with Mrs. Daniel, and their two children, embarked this morning at Foa, in a small schooner of nineteen tons, on their return to Vavau. We have greatly enjoyed their sojourn with us of seven weeks. The day, however, has been stormy; and they must have suffered greatly in such a small and unsuitable vessel. Our assistant Missionary, Benjamin Latuselu, has been in charge of Vavau during their necessary absence.

August 10th.—Held to-day the quarterly meeting of leaders and local preachers from all parts of Haabai. We have, in this circuit, upwards of one hundred lay-preachers. From the lack of proper instruction and training, the knowledge and ability of many of these men are necessarily very limited. The scattered character of this group of islands will always be a considerable barrier to improvement in this department of our work; but I am convinced that a much higher standard of excellence might be attained, were our lay-agents more intent upon acquiring the best gifts. I have, therefore, made arrangements to commence at Lifuka a training-school for all those who can conveniently attend once a week, for a few hours' instruction. This will be better than doing nothing. But what is really wanted, is a training-school where resident students may receive *daily* tuition for a given period of time, as in Mr. Amos's institution at Tonga. Until each of the Friendly groups has such an institution, the absolute necessities of our churches here will not have been met.

15th and 16th.—I occupied these two entire days in visiting the schools of Lifuka, and in making sundry alterations and arrangements for their better management. The interest in them has been flagging for some time past; but I hope things will now go on a little more pleasantly. 797 There are eleven schools on this island alone; and [871] what can one Missionary do for so many, even if he had all the necessary school apparatus? Of slates, pencils, maps, &c., we are exceedingly deficient. I have prepared scores of the latter myself, [237] and many of the children use the spines of the sea-urchin, instead of slate pencil.

18th.—Having arranged for a tour to the distant islands of the circuit, we sailed this morning for Tugua. This island is distant from Lifuka about thirty-eight miles, and is under the immediate care of Peter Vi. He visits, from it, as a central spot, all the southern part of the group. Standing on as far as a reef called Kito, we tacked from thence, and reached Tugua one hour after sunset. The visit was unexpected; but our reception was warm and hearty. Tugua will ever be associated in my mind with many pleasing and painful remembrances. It was here I first began my Missionary labours in the native tongue. It was here, also, that my late and beloved Missionary brother, William Webb, resided alone, and far removed from his other brethren, for seven years. It was likewise in the vicinity of this island, where we were both mercifully, and wonderfully, delivered from a watery grave. When I again viewed the spot, where he had laboured so long and so effectively, I felt more than pen can express; what, in fact, only a Missionary can know, who, far from the presence of kindred and friends, has had a well-beloved fellow-Missionary cut down by his side.

Before landing, we were overtaken by a heavy squall of wind and rain; and being also late, we could hold no religious service. Peter thought it

797 would be better to leave in the morning for Tofua, and do the work at Tugua on our return from thence. Tofua is the most distant island of the group, lying about fifty miles due west from Lifuka.

19th.—Before the sun had risen, we were skirting along the coral reefs of Tugua. The breeze, however, was light, and we did not reach Tofua until one P.M. The island is about two thousand [133] feet high, and the whole coast rocky and precipitous. On that side where we landed, there are but [504] two small patches of sandy beach, with narrow openings through the fringing shore reef. These are the only spots where, even in the finest weather, a landing can be effected. The one is called Haamatua, the other Manaka. We steered for the latter. It is usual, when the natives of the island see any canoe or boat approaching, to send a number of men to assist in getting the visitors, and their canoe or boat, safely on shore. Our approach, however, having been undiscovered, we were left to shift for ourselves. Peter Vi being the only one conversant with the narrow and crooked channel, acted as pilot, while I steered. After entering the passage, our boat was well nigh lost. One of the long rollers threw it broadside upon a sunken patch of reef, in the middle of the channel, of which we were not aware; and, had not the crew jumped into the surf, thus easing the boat of their weight, and also bearing it up, as each succeeding wave came, until it floated again in deep water, we should certainly have been both swamped and smashed. By the time we had got over our difficulties, several of the islanders came, offering many apologies for their late appearance. I was puzzled

to know where the boat could be secured. The 797
enormous cliffs rose abruptly from the shore, leaving [133]
only a strip of black sand, beyond high-water [504]
mark, not many inches wider than the boat itself. On my expressing a fear that even a little extra sea would probably float her away into the roaring surf, not fifty yards distant, they only laughed, and said, "It is possible, should there be a hurricane." Their unconcern somewhat reassured me; so placing one side of the boat against the cliff, and propping up the other with a few sticks, we set off for the village.

After dinner, and a little rest, I preached at sunset, and arranged for the examination of the schools, and for religious conversation with the church members, on the next day.

20th.—Breakfasted at daybreak, and afterwards met the classes. There seems to have been much ill-feeling and party-spirit here; but I hope things will now assume a happier aspect. The wind has been freshening ever since we landed, and now it blows hard; the sea is breaking right across the reef channel, so that, as a matter of necessity, I must remain here for the Sabbath. Met and
examined the schools in the afternoon: when, [871]
considering the remoteness of the island from all the others in Haabai, and particularly from the Mission Station at Lifuka, I found the school in a very fair state of efficiency. The reading and writing performances of both young and old were very creditable.

Sunday, 21st.—Prayer-meeting at sunrise. Preached twice during the day. Another prayer-meeting in the evening. The whole of these services were well attended and greatly blessed. The day has been tempestuous. Wind and sea still increasing.

22nd.—No possibility of getting away. The surf grand and impassable. Spent some time in exploring the mountain, and viewing the active volcano. Peter preached this afternoon a capital sermon.

23nd.—This morning the sea was still very high, but the natives thought we might venture, provided we would take some extra hands to paddle through the surf. Accordingly, ten men assisted us to dash through. It was exciting work; but, after watching some time for a fair chance, the men bent to their paddles with a will; and, having only shipped the crest of one wave, we cleared the reef. While our sails were loosening, the ten men sprang overboard, and swam to the shore, shouting and laughing all the way, now cresting the billows and now lost to sight amid the foam of the breakers. We got back to Tugua about two P.M., where we obtained some refreshment, and sailed again for Oua. Night coming on, and the tide being low, we could not get through the reefs; we therefore anchored at an adjoining small island, where we kindled a fire on the beach, and waited for the tide to flow. The night was cold. We did not reach the teacher's house at Oua until one A.M. We had been exposed for nine hours during the day to the excessive heat of the sun in the open boat, and then to several hours of dew and cold on the beach. Hence we were glad enough to rest, even on the bare mats provided for our use, under the shelter of a good thatch roof.

24th.—Preached at daybreak, and, after breakfast, examined the three schools on this island. The teacher we found to be an earnest and energetic man.

His schools do him great credit. At noon we sailed 797
for Tefoa, a small island, inhabited by some fishermen. We found it almost deserted. Held no service, but went on to Matuku, which we reached after tacking three or four times. Here I did not preach, but met and examined the school. From Matuku, we sailed to Haafeva, arriving there shortly after the sun had set. Preached to a large congregation by lamplight.

25th.—This morning examined two of the schools. The children's school, under the charge [871) of David Jiale, reflects great credit upon his industry and ability. The singing was excellent. Jiale is one of the best men sent out from the Training [875) Institution at Tonga; and this case shows the value of a regular training for our schoolmasters.

From Haafeva we sailed for Fotuhaa, an island very seldom visited by a Missionary, owing to its isolated position and inaccessibility. Arrived there about two P.M. There is only one small 797
and dangerous opening on the shore of this rocky 504
and precipitous island. There is not even a fringing reef; but the full force of the open ocean sweeps against the cliffs. The usual landing place being impracticable, owing to the prevailing wind, we made for the lee side, in search of some favourable spot. At one place we discovered a number of men descending the rocks, who signalled us to land there. We therefore stood in as near as possible, took in sail, and let go the anchor. Upon this one of the men on shore sprang from a cliff twenty feet high, and swam off to the boat. By his directions, we altered our position a little, dropped the anchor again, abreast a ledge of rock, where a number of men were by this time congregated to give us help.

797 We then allowed the boat to go slowly astern, and, 504 when close in shore, the natives swarmed about it like bees, to fend it off the rocks, whilst we made our exit to the shore the best way we could, leaving the boat in charge of three of the islanders, who undertook to manage it in our absence. Such was the difficulty of landing, and the danger of getting the boat injured, that I had no intention to sleep 797 on shore. The people, however, were so gratified by our coming, and they so urgently requested us to stay the night, while assuring us that the boat would be quite safe in the hands of the three skilful men who had taken charge of it, we could not but consent. The preaching service was one to be remembered. Not a few were bathed in tears. Several wild-looking young men, heathens in appearance, if not really so in life, were awakened, and, before morning, they had shorn off their immense locks of tangled and plaited hair, as an evidence of their sincerity. They looked like new creatures, even with that small outward change of costume, and I believe their hearts were still more affected and spiritually changed.

26th.—Early this morning I met the church members, after which I examined the school, and was well satisfied with its condition. Considering the remote and solitary position of the island, the attainments of the scholars were very fair. When [574] our work was completed, this kind people brought us presents of several baked pigs, yams, bananas, fish, fowls, and cocoa-nuts. We then went in search of the boat to the spot where we landed the previous night; but could see nothing of her. As it had been a squally night, we thought it not unlikely that she had been drifted out to sea. However, on sending several men to different points round the coast, it was soon discovered that those in charge had been compelled to take shelter, during the squalls of the night, in another locality than that where we landed. With considerable difficulty, and even danger, we got on board, and gladly bore away for Lifuka, where we arrived before dark, but thoroughly exhausted by the day's exposure to a vertical sun. 797

November 7th, 1854.—The Mission brig, after returning from Fiji, remained here about three weeks, taking in cargo for Sydney. The shipment consisted, in part, of native Missionary contributions, in cocoa-nut oil, to the value of several hundred pounds. She sailed to-day, having on board the Rev. R. B. Lyth, Mrs. Lyth, and family. Mr. and Mrs. Lyth have laboured for eighteen years in this part of the world; the first years of their Mission life having been spent on this island of Lifuka, and the remainder in Fiji. The day has been wet and stormy. We are now left again to our usual loneliness, after three weeks of pleasant and profitable intercourse with our friends. I have had a good deal of important conversation with Mr. Lyth on the present state and prospects of our work, both here and at Fiji. We are of one opinion on the question of native agency. We consider that this ought to be the engrossing subject, in relation to these Missions, at the present time. We are not likely ever to have such a number of European Missionaries, as would be required for the churches of these numerous islands. Nor would it be desirable, even if possible, to exclude the purely native element from the ministry of this or any other country. But if even the less important districts, [439] 797 where we have churches and congregations, are to be well trained and governed, our native teachers and ministers must receive an amount of education and care, such as has never yet been bestowed upon them.

14th.—Visited Haano. Left Lifuka at seven A.M.; but, owing to the lightness of the breeze, did not reach our destination until two P.M. The day was distressingly hot. Soon after landing, I met the leaders and local preachers. Our Assistant Missionary has lately been conducting a class for their better instruction; and I was much gratified to find a marked improvement among them. At lamp-light we held a public prayer-meeting, which was well attended. The chapel was well filled. The singing was excellent and hearty.

15th.—Shortly after sunrise, preached to a large congregation. We sailed for Lifuka, immediately after the service. The heat was intense; and both the natives and myself were completely prostrated. We arrived at Lifuka about noon. I intended preaching at three P.M., but was unable to do so. Peter Vi, therefore, took the pulpit, and preached a most telling and evangelical sermon, from the words, "Prepare to meet thy God."

797 484 643 December 4th.—To day a canoe arrived from Vavau, with several of the most influential chiefs, who are on their way to visit the king at Tongatabu, in relation to certain recent transactions in Vavau, which have given rise to serious misunderstanding between themselves and the Missionaries. The canoe sailed again at four P.M. Thinking that
797 mischief might be done should only *ex parte* statements be laid before the king, I resolved to start for Tonga, so as to secure a personal interview

with his majesty. I judged that the Vavau canoe would anchor before dark at one of the more southern Haabai islands, from whence they would continue their voyage on the morrow. I, therefore, hurriedly called my boatmen together, and told them we must be under sail for Tonga in two hours' time, and that we should sail all night, so as to be with the king before the Vavauans could possibly arrive at Tonga. It is a venture to go a hundred miles of ocean navigation in an open boat: and, moreover, domestic circumstances make my absence from home unadvisable at present; but I think the exigencies of God's work require the risk and sacrifice.

The night was beautifully fine, and by midnight we were abreast of Nomuka, having passed, without accident, through the dangerous reefs lying between that island and Lifuka, to the eastward.

5th.—At seven A.M. we sighted Huga Haabai and Huga Tonga; and, by eleven o'clock, we were snugly anchored in front of Nukualofa. We were most kindly received by Mr. and Mrs. Davis. At three P.M. I preached at the principal chapel. The king and queen were present, and a tolerably good congregation. I had already seen his majesty in reference to Vavau affairs. About five o'clock the Vavau canoe arrived, and the chiefs were not a little mortified to find that I had arrived before them.

6th.—The wind is adverse and blowing hard. There is quite a fleet of Haabai and Vavau *kalias* windbound, and, probably, we shall start in company; but I am all anxiety to get back to my family, and perhaps may venture when they will not.

7th.—About two A.M. one of my boatmen came to tell me that there was a somewhat favourable change in the wind. Although rather dubious about the appearance of things, we nevertheless prepared the boat for our return. Mr. and Mrs. Davis were roused from their slumbers, and they kindly prepared some refreshment at that early hour. About an hour before daybreak we left Nukualofa, and, as the sun rose, we had just cleared the outermost reef of Tonga, at Malinoa. Here the wind began to blow very hard, and one of our sails was carried away. The men then wished to return; but, having once started, I felt no inclination to return, excepting there had been extreme danger. We, therefore, carried on, although the wind blew strongly the whole day, and there was a heavy sea running. We reached Nomuka about four P.M., where we were most heartily welcomed by the teacher and the people.

8th.—Sailed early this morning for Lifuka. Tacked several times, so as to get to the eastward of Nomuka, after which we stood on to Lekeleka, where there is an opening through the great barrier reef of this portion of Haabai; but we could not fetch it. To beat up to the opening would have consumed too much time; and it was of the utmost importance that we should secure daylight, when near Lifuka, on account of the numerous reefs there. Our only other chance for this was by pushing through the surf at some favourable spot. It being high water, we made the attempt successfully, and were overtaken by a heavy squall a few minutes after the breakers were passed. Another squall struck us about two P.M., when abreast of Uiha, where our boat was nearly upset;

but, by the blessing of God, no harm happened, and we landed at home about five P.M.

Sunday, 9th.—Preached this morning; but, being exceedingly worn out, I gave the afternoon service to David Kata, the Assistant Missionary, from Haano. I conducted the prayer-meeting in the evening. A good attendance, and most profitable meeting.

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10th.—Circumstances being such that a visit to Vavau as well as Tonga is indispensable, I warned my men to be ready to sail at any hour this evening. Among other things, it has been reported here, on good authority, that some of our people at Vavau have been slandering the character of the Missionaries. A Mr. Van Kamp, an American commercial agent, or consul, residing at Samoa, has publicly denounced us as a "set of thieves," in the presence of the British consul, and other foreign residents. Our consul challenged the statement on the spot, upon which Mr. Van Kamp declared that he had his information from some Vavau men, who informed him that the Missionaries had stolen property belonging to the wreck of an American whaler, called the "Sally Ann," that had been lost at Vavau during 1853. This malicious and vile falsehood must be sifted. As for Mr. Van Kamp, we have known some of his discreditable doings before. About a year ago he visited Vavau, and threatened to raise the American flag on that island. He proposed to take possession on behalf of his government, for no other apparent reason than that there was some chance, just at that particular time, that the French might be coming, to make free with King George's territory. He wanted most generously to shield the poor

797 648 natives from such a dire fate! This gentleman, upon being told that he was not dealing with a set of rough savages, but with a people having a king, and a responsible government, made sail soon after, in very bad temper; and hence perhaps his attack upon the character of the Missionaries.

797 11th.—Sailed at three A.M. for Vavau. A very fine day; but the wind was light. We sighted Vavau about one P.M., but did not get within the "heads" till sunset; from which hour we were occupied till midnight in beating up to the sandy beach at Utulei. Being unwilling to alarm the Mission families at that hour, we slept in the boat.

12th.—Beat up to Neiafu, and got to the Mission house in time for breakfast. Our friends were all surprised, and greatly pleased by the visit. Had a long conversation with Messrs. Daniel and Amos, on the present state of Vavau. At three P.M. I preached to a poor congregation, from Rev. ii. 2, 4. I hope the sermon aroused and alarmed some who were present. I was painfully convinced that, both in matters political and religious, Vavau is now in a very bad state,—very different from the palmy days of gracious revival in 1846 47.

13th.—There being a fair wind for Haabai, we sailed this afternoon; but at sunset were not more than twenty miles from the entrance to the harbour. The island of Late, with its smoking volcano, loomed high against the horizon on our right.

14th.—Discovered this morning that we had fallen considerably to leeward of the proper course; but the breeze freshening up as the morning advanced, we sighted Haabai about nine A.M. About three

hours more took us in all well to Lifuka. Thus, 797
although I have visited both Tonga and Vavau, in an open boat, within the last ten days, having sailed over at least four hundred miles of open sea, yet I have not missed my regular duties at home on the Lord's day. God be praised for all His goodness to myself and boatmen, both by sea and land.

20th.—Held our native quarterly-meeting of teachers and local preachers. Among other things, I urged upon our Tonguese teachers the claims of Fiji for help. Two of our younger and best men willingly offered themselves, and they will proceed thither, as soon as an opportunity presents itself.

January 13th, 1855.—The king arrived to-day 797
from Tonga, bringing us very important news. On 648
Friday, the 5th inst., he was visited at Nukualofa (643)
by his Excellency M. Du Bouzet, governor of the French colony in Tahiti. A great sensation was created by the circumstance that the frigate conveying his Excellency was heralded by the arrival of a war steamer, on the previous day; and by the fact that he was bringing back M. Calignon, the priest whom Captain Belland had taken to Tahiti. The proceedings of the French in Tahiti, in the Marquesas Islands, and more recently still in the Isle of Pines, and New Caledonia, were well-known to the Tonguese people, and many of them now thought that M. Du Bouzet was come on no very peaceful mission to themselves. But beyond endeavouring to take some exception to the decisions of his subordinate, Captain Belland, who last year investigated all the questions arising out of the late war, and also requiring King George to

797 648 [643) sign a treaty, which he laid before him, the governor's visit and conduct were friendly enough. In regard to the war question, re-opened by M. Du Bouzet, the king answered all inquiries to his entire satisfaction, and that subject then dropped. The following is the text of the Convention, in respect to which the king put many verbal questions, and received many verbal replies and explanations. Although by no means satisfied on some points, the king was required to sign the document without any alteration of its terms.

797 648 539 643 "CONVENTION between Tubou, King of the Tonga Islands, on the one part, and M. Du Bouzet, Commander-in-chief and Governor of the French establishments in Oceanie, in the name of His Majesty Napoleon III., Emperor of the French, on the other part.

I.

"There shall be perpetual peace and friendship between Tubou, King of the Tonga Islands, and His Majesty Napoleon III., Emperor of the French.

II.

"The Catholic religion is declared free in all the islands under the King of the Tonga Islands. The members of that communion shall have all the privileges accorded to Protestants.

III.

"All natives of the Tonga Islands banished or deprived of their property on account of religion, shall be at liberty to return to their homes, and their land shall be restored to them, and they shall be allowed to cultivate it with all freedom.

IV.

"The French, of whatever profession they may be, located within the Tonga Islands, or who shall

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come to reside there, shall be protected in an effectual manner by Tubou, in their persons and property.

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"This protection shall be extended to French ships and their crews; the assistance of pilots shall never be refused; and, in case of wreck, the chiefs and inhabitants of the districts shall take them succour, and protect them from pillage. The salvage indemnity shall be regulated amicably; and, in disputed cases, by arbitrators chosen by the two parties.

VI.

"French ships shall not in any case be liable to higher anchorage, and pilot dues, or other charges, than other nations.

VII.

"The subjects of Tubou shall have a right in all French possessions to the advantages accorded to the French in the Tonga Islands.

VIII.

"The present convention shall be communicated to the chiefs and people of the Tonga Islands, and published in all the islands.

"Drawn up and signed in four despatches at Tongatabu, in the two languages, by the contractants, January 9th, 1855." *

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* "CONVENTION entre le Tubou, Roi des Iles Tonga; d'une part, et au nom de sa Majesté Napoléon III., Empereur des Français, M. Du Bouzet, Chef de division, Gouverneur des Etablissements Français de l'Océanie, d'autre part.

"I. Il y aura paix et amitié perpetuelles entre le Tubou, Roi des Iles Tonga, et sa Majesté Napoléon III., Empereur des Français.

"II. La religion Catholique est déclarée libre dans toutes les îles soumises au Roi des Iles Tonga. Les membres de cette communion auront tous les priviléges accordés aux Protestants.

797 648 643 It may be observed, in reference to the terms of Article III., that the king strongly objected, on the ground that none of his subjects or chiefs ever had been banished, or deprived of their property, on any religious ground whatever. He challenged the production of any case in which he had taken such action on religious grounds. No instance could be given; but the king was told that he must sign the convention just as it stood; and, in the presence of French power, what else could he do?

797 648 It was evident that what the priests could not induce Captain Belland to do by powder and shot, a few months before, in sustaining their unjust claims and extending their influence, they were

000 "III. Tous les indigènes des Iles Tonga exilés ou dépouillés de leurs biens pour cause de religion, seront libres de rentrer dans leurs foyers, leurs biens leur seront rendus, et ils pourront exercer leur culte en toute liberté.

"IV. Les Français, quelle que soit leur profession, établis dans les Isles Tonga, ou qui viendront s'y fixer, seront protégés d'une manière efficace par le Tubou dans leurs personnes et leurs propriétés.

"V. Cette protection s'étendra aux navires Français et à leurs équipages, l'assistance des pilotes ne leur sera jamais refusée, et en cas de naufrage les chefs et les habitants des districts leur porteront secours et les garantiront du pillage. Des indemnités de sauvetage seront réglées a l'amiable; et, en cas de difficultés, par des arbitres élus par les deux parties.

"VI. Les navires Français ne seront, en aucun cas, assujettis à des droits d'ancrage, et de pilotage, ou tous autres droits, plus élevés que ceux des autres nations.

"VII. Les sujets du Tubou auront droit, dans toutes les possessions Français, aux avantages accordés aux Français aux Iles Tonga.

"VIII. La présente convention sera communiquée aux chefs et au peuple des Iles Tonga, et publiée dans toutes les îles.

"Fait en quadruple expéditions et rédigé à Tongatabu dans les deux langues par les contractants, le 9 Janvier, 1855."

now accomplishing by the more peaceful, but not less dangerous, means of written guarantees. If the writer is not much mistaken, M. Du Bouzet had aforetime materially advanced the interests of Popery by similar means in the Sandwich Islands; and he was now disposed to do the same sort of service for the Popish Mission in Tonga that he had done there. 797 648

There can be no doubt that every advantage will be taken of the wide terms of the convention in Article II. to advance Romanism in all parts of these islands; but we hope that the knowledge of God's word, so generally diffused among the people, will prove an effectual bar to any great progress in the way of conversions to Popery.

It seems well, upon the whole, that the French Government have now acknowledged the sovereignty and independence of these islands, in this formal manner. Even the present brief convention may save King George and his people from many petty annoyances and threats to which they have sometimes been subjected by blustering naval commanders, who have too readily lent themselves to the false representations and schemes of the Popish priests. I have, however, urged upon the king the adoption of the measures necessary to obtain a still more direct and complete recognition of Tonguese independence from the home governments of France, England, and America, such as was obtained by the Sandwich Islanders in 1843.

January 14th.—To-day I had an interview, and held a long conversation, with the king, in reference to his approaching visit to the Fiji Islands. He intends to sail thither, with about thirty canoes, 648 643

648 643 in a few weeks hence. The promise of this friendly visit to Thakombau, was made when the king saw that chief in Fiji, in November, 1853, while on a voyage in our Mission ship to New South Wales. But, although purely a visit of state and friendship, such is the unsettled and dangerous condition of political parties in the Fiji Islands, at the present moment, that we look with considerable anxiety upon the king's departure thither. There can be no doubt that his majesty has sufficient and cogent reasons for going. It is not one of mere friendship for Thakombau. The relations existing between the Fijian people and the Tonguese settlers in Lakemba, and other islands, are by no means satisfactory. The bold, enterprising, and overbearing conduct of the latter has often led to serious disputes; and King George feels that it is but right that his people there should be placed under some responsible control. At the same time, it is an indisputable fact that the presence of the Tonguese in Fiji has, on the whole, materially contributed to the spread of religion, to the safety of the Missionaries, and, especially, to the safety of the numerous native agents employed in various districts.

I had also considerable conversation with the king in reference to another very important subject. Some months ago, I received an official document from M. St. Julian, commissioner from the King of Hawaii, (Sandwich Islands,) requesting me to translate the same to King George, which I accordingly did. The substance of the communication 648 was the expression of a desire, on the part of the government and King of Hawaii, to enter into political and commercial relationships with the

Friendly Islands, and urging upon the king the duty of taking steps to secure a formal recognition of his independence by foreign powers. Hawaii, once as barbarous as any country of Polynesia, and much more degraded, morally, than ever Tonga was in its worst times, has now become a prosperous and comparatively wealthy state, treated with, and recognised as an equal, by all the great nations of the world. 648

It is a highly instructive fact, and very suggestive of the remarkable progress of religion and civilization in these parts of the earth, to find negociations of this kind formally opened between kings and nations, who, a few short years since, were heathens and cannibals. In a communication addressed to myself, it is said that, " the desire of His Hawaiian Majesty is, to see all the Polynesian races become as prosperous, and as fully independent, as the nation over which he rules." His Hawaiian Majesty strongly recommends King George to establish a constitutional government. A copy of that adopted by the Hawaiians, and recently published in the Sydney newspapers, has been translated and laid before the king. It is receiving his best consideration; but, at present, the king thinks that the introduction of such a movement would be inopportune. Certain I am that the Tonguese have better capabilities, and greater facilities for becoming an important people, than even the Hawaiians; but such sweeping reforms and alterations in the political condition and laws of any people must, in great measure, be a work of time.

January 15th.—The king sailed for Vavau, to make arrangements for his visit to Fiji. All the chiefs are busy here preparing their canoes. The 643
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643 sea-shore presents quite a lively scene. Here some
484 are sail-making, others spinning ropes, others plait-
[283] ing *kafa*, or the cocoa fibre sinnet, and others again
[396] are employed in scouring or repairing the hulls of
the various large sea-going canoes.

January 31st.—The Haabai portion of the king's Fijian fleet sailed for Tonga to-day. They have been waiting impatiently for several days for those that are coming from Vavau. The departure of so many large *kalias* was an imposing sight. Many tears, however, were shed by the friends of those who have gone; it being very probable that numbers of these voyagers will never return.

797 The subject of this expedition to Fiji, and of
648 its results, requires a more extended and consecutive view of it than our journal would afford. It was the last event of moment that occurred during our remaining residence in the Friendly Islands; but inasmuch as the scene of Tonguese movements lay in Fiji, we must be pardoned for entering into certain details that have already appeared substantially in another work.* We also feel this to be
[114] very necessary, because in a still more recent publication of considerable note, some of the facts connected with the history have been misrepresented and distorted, to the manifest prejudice of the Tonguese people, and more particularly to the injury of King George.

648 In a work we have already named in former
643 pages it is said, "that King George, the present
669 ruler of Tonga, having subdued a rebellion in which
114 Maafu, a leading Tonguese chief in Fiji, took part,

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* "Fiji and the Fijians," vol. ii., pp. 189-196. London: Heylin. 1858.

deemed it prudent to send Maafu to Fiji, ostensibly 648
for the purpose of keeping his countrymen in order, 643
but really to get him out of the way. At the same 669
time a hint, and perhaps more than a hint, was 114
thrown out, that no objections would be made if Maafu did in Fiji what King George had done in Tonga, make himself master of the whole group."*

Passing by the insinuation here advanced, that King George has *usurped* authority in the Friendly Islands, which we think has been sufficiently disproved in previous pages, we have only further to observe that the "Maafu" in Fiji, and the "Maafu" concerned in the rebellion against King George in Bea, whom Dr. Seemann declares to be the same man, are, in truth, totally different men. A comparison of dates, on Dr. Seemann's own showing, would have prevented him falling into the egregious error he has made in confounding together two distinct men. He states that Maafu arrived in Fiji in 1848,† whereas the rebellion in Tonga, for which he avers that Maafu was expatriated to Fiji by King George, did not take place until 1852. No doubt the author has been misled by the information which he received in Fiji, from persons who bore no great love to the enterprising Tonguese, whose presence there materially interfered with the designs, and prospects, of those who desired the acceptance of the Fiji Islands by the English Government, as an appanage of the British Crown. Dr. Seemann has a perfect liberty to entertain any opinion he chooses of either Maafu or King George, but every writer should be exceedingly careful of his facts.

Again, it is declared in the same work, that, "in 643
March, 1855, King George, of Tonga, availed him- 648
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* Dr. Seemann's "Mission to Fiji," p. 242.

† *Ibid.*, p. 241.

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self of the opportunity presented by the Missionary vessel, 'John Wesley,' to pay a visit of state to Cakobau, the Supreme Chief of Bau, and titular King of Fiji. Cakobau was at that particular time in considerable trouble. Kaba, an important place in the neighbourhood of his capital, was in open rebellion against him, headed by Ratu Mara; and as he had but recently lost much of his influence by renouncing heathenism, he felt himself scarcely strong enough to put down Kaba single-handed. In an evil hour he was persuaded to apply to King George for assistance; and the latter readily complied, on being presented with a canoe fifteen fathoms long for the promised assistance."[*] Dr. Seemann adds, that, "when King George visited Fiji, it was in the 'John Wesley;' and it was on board of that vessel the arrangement relative to the subjugation of Kaba was concluded."[†]

Now, in answer to these statements, we have to assert:—1. That King George did *not* visit Fiji in the Mission vessel "John Wesley" in March, 1855. The only occasion on which he visited Fiji in that vessel was in November, 1853, at which time Ratu Mara was not at the head of the rebellion in Kaba, against Thakombau; and, therefore, it cannot be true that any arrangement was concluded for the subjugation of Kaba on board the "John Wesley," between King George and Thakombau, as stated in Dr. Seemann's work. 2. King George did not receive a present of a canoe for his promised assistance in 1855. But, in November, 1853, when as a simple passing passenger to Sydney, in the "John Wesley," he paid an informal and casual visit to Thakombau, the latter did give him the present of

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[*] Dr. Seemann's "Mission to Fiji," p. 244.

[†] *Ibid.*, p. 254.

a large canoe; and King George then promised to 643
visit Fiji at some convenient time after his return 648
from Australia, for the purpose of removing the 114
canoe to the Friendly Islands. 3. When King George visited Thakombau in the "John Wesley," in 1853, that chief was still a heathen, which is proved by the fact that King George wrote a letter to Thakombau, some time after his return to Tonga from Australia, imploring him to become a Christian.* That letter, in fact, decided Thakombau to become a Christian on April 30th, 1854; and it was not till March, 1855, that King George sailed from Tonga with his own fleet of canoes to fulfil his promised visit to the Fijian chief. We totally deny that the king went on account of any previous promise or arrangement, to render assistance to Thakombau in his wars. But, it may be said, if King George's mission to Fiji were a peaceful one, why did he go there with more than thirty large canoes?

Intelligence having been carried to Fiji that the 797
king intended going there with a large retinue, I 648
received a communication from the Rev. James 643
Calvert, requesting me to wait upon the king, and persuade him, if possible, to reduce the number of his fleet to eight or ten canoes, lest any alarm might be created, in the then distracted state of Fijian parties. With this communication I waited upon the king. During the course of conversation he distinctly declared that his intended visit was solely one of friendship and peace. He expressed also the pleasure it would have given him to go with a fewer number of canoes and people; "but," he said, "we know what Fiji is. I feel bound to make good my

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* "Fiji and the Fijians," vol. ii., p. 334.

797 promised visit to Thakombau; but it would not be
648 safe for me or mine to go with only a few canoes.
In the present state of Fiji, a weak appearance
643 would be the signal for our destruction. I take a large number of canoes, not as a demonstration against Fiji, nor with the design of taking part in their quarrels, but for the safety of myself and people." These were the king's words to myself in reply to the suggestion that he should go to Fiji with not more than ten canoes. That the answer he gave, and the course he took, were prudent and wise, the sequel of the history will show. But I think these facts ought to put the king's conduct in a very different light from that in which it is made to appear in Dr. Seemann's statements.

648 Let us now pursue our narrative of King
George's proceedings. The fleet sailed from Tonga
643 at the close of February; and after touching at
484 Mote, Lakemba, Kabala, Totea, Moala, and Gau, the Tonguese arrived at the island of Moturiki, twenty miles from Bau, on March 21st, 1855. Here King George was desired to remain till Monday, the 26th, so that the Bau chiefs and people might make due preparation for his reception; but a melancholy event led to the sudden and unexpected arrival of the Tonguese fleet at Bau on Saturday, the 24th.

On Friday, the 23rd, the king sent a small canoe from Moturiki to Ovalau, to pay his respects to the Chief of Levuka on that island, and to carry certain letters to the Romish priests from their friends in Tonga. In prospect of this visit to Fiji, the French Governor of Tahiti, M. Du Bouzet, had requested the king to pay any attention and courtesy he could to the French priests there,

which the king promised to do. These were the 648
only reasons why the small canoe, manned by about 484
twenty men, was sent on to Ovalau. When these (643)
messengers drew near the town where the priests resided, the sail was lowered, and they went towards
the shore. They were about to anchor; but in the 648
mean time, a great number of the Ovalauans had 721
assembled on the beach. The Ovalauans had heard of the Tongan fleet at Moturiki, and there was great excitement. Suddenly, four muskets were discharged, and the chief in charge of the canoe, Tavaki, the brother of Benjamin Latuselu, was mortally wounded, while another of the crew was slightly injured. The Tongans, at first, wished to return the fire, and revenge the fall of their chief; but Simon Salo, who was captain of the canoe, would not allow it. The Chief of Levuka had also arrived on the spot, and drove the Ovalau natives away. Then the canoe set sail, and returned to Moturiki, where Tavaki expired. This calamity led King George to order the immediate advance of his fleet to Bau, where he arrived, as stated, on the 24th of March.

Near to Bau is Kamba, a Bau town which had been at enmity with Bau for a length of time. They had lately destroyed, in a revolting manner, about forty persons belonging to another town near to Bau. Mara, the rebel chief, was now residing at Kamba. He had, ever since the peace between Rewa and Bau, been exerting himself to oppose peace, and to fight against Bau. He was now recognised as the leader of the rebellion. When, therefore, King George arrived in Bau, and represented to Thakombau what had happened at Ovalau in the attack made upon his canoe, it was soon

648 discovered that the same Chief, Mara, had pre-
sented whale's teeth to many of the chiefs of the
721 Windward Islands, including Ovalau, for the pur-
pose of inducing them to join in a war against
the Tonguese of Lakemba. He had also made a
special request to the people of Ovalau, that they
would fire upon, and destroy, if possible, any
Tonguese canoe of King George's fleet that might
happen to touch at that island. This was undoubt-
edly the origin of the murderous attack upon the
King's messengers at Levuka.

On Monday the 26th, King George ordered the
648 chiefs of Tonga, Haabai, and Vavau, to meet sepa-
643 rately, and consider what course they were disposed
721 to follow in reference to Tavaki's death. When
they had finished their separate consultation, he
called them all together, and received the expres-
sion of their opinion. They were unanimous in re-
questing the king to demand an explanation, and
reparation, from Mara, who had instigated the at-
tack at Ovalau. This course being decided upon,
the king formally declared to Thakombau the
mind of his chiefs; upon which Thakombau said:
"The murder that has been perpetrated cannot be
justified. Your fleet came with peaceful intentions,
but now it is right that we should fight together."

King George then sent a special peace messenger to Mara, requesting him to cease hostility toward his brother Thakombau; but this Mara positively refused to do. He defied the Tongans; said there was no ground near on which they would be able to stand; but that they might possibly maintain their position, if they built a fence on an island near.

648 Another town also, nearer to Bau than Kamba,
721 became very bold, and its people were eager to

commence a conflict with the Tonguese. They in- 648
quired why the Tonguese delayed, and said that the 721
firewood they had cut for cooking them was getting rotten.

Before taking any further steps, King George 797
waited upon the Missionaries for their advice, in 643
reference to joining his forces with those of Tha- 648
kombau. They told him that they could not take 721
upon themselves the responsibility of tendering any advice; and that he and his chiefs, with Thakombau, must act on their own judgment and responsibility. King George then decided to become Thakombau's ally.

Accordingly the Fijian and Tonguese fleets, and 648
fighting men, assembled at a place called Kiuva, 726
and from thence advanced upon Kamba, on Saturday, the 7th of April. Although met by a brisk fire from Mara and his men, the forces of the combined fleet effected a landing. This accomplished, King George headed a large party of his own people, who went to cut down trees for the construction of stockades round the enemy's town and fortifications. While he was absent on this work, some of the remaining Tonguese went towards the enemy's works, and were shot. The Fijians managed to club two or three of them, and dragged their bodies into the town to be cooked. This infuriated the Tonguese, who, notwithstanding the king's absence, rushed upon the place and took it by storm. The first intimation King George had of the fact, was from the smoke of the burning town. The Tonguese took many prisoners, and protected all they could; but the Fijians acted very differently. They destroyed not less than one hundred and fifty persons, including men, women, and even children. The attack and conquest of the

648 726 place occupied about three hours. It was one of the strongest fortifications in Fiji, and was defended by a great number of the best warriors of the country. They were, however, no match for the Tonguese. According to the practice of Fijian warfare, most of the prisoners remaining at the close of the fight would have been butchered, and many of them cooked and eaten; but, by the interposition of King George and the Tonguese, such a terrible calamity was averted; not one was injured.

On the 13th of the same month, a fleet of one hundred and forty-three canoes sailed for Kumi, another town whose people had combined with Mara in defying the Tonguese and the Bau chief. But when they saw the vast fleet, and the strength of the Tonguese and Fijian hosts arrayed against them, their hearts failed them, and they instantly submitted without a contest. None of the inhabitants were injured in person, but the town itself was burnt to the ground. After this, overtures of peace came from numerous Fijian towns that had been in arms against Thakombau. Among these were Leva, Buretu, Nakelo, Vutia, Toga, and Naitajili. Not less than fifty towns signified their submission to Bau; and, from many of them, earnest requests came for Christian instructors.

Nineteen of the Tonguese were slain in the attack upon Kamba, and four others died during an epidemic which broke out about the same time. 648 Mara, the ringleader of the rebels, made his escape from Kaba to Buretu. He fled again from thence to Nakelo, and then to Kumi. When Kumi was taken, he fled again, and found refuge in Ovalau, where he remained for several months, and where

the writer of these pages met with him in the 648
month of September following.

After King George had visited Rawa and Kandavu, in company with Thakombau, he prepared to return to his own land: and, as a recognition of the services he had rendered, Thakombau presented his majesty with an American-built schooner of eighty-six tons.

With Ovalau itself, where the first attack had 648
been made upon his fleet, King George did not 643
meddle. He could not have adopted any measures against the Ovalauans without becoming embroiled in war with the white residents. Two of those who had fired upon the canoe were children of white men, and two were Fijians. The whites determined that none of them should be given up. They therefore put Levuka into an excellent state of defence, with about twenty or thirty cannon, and abundance of ammunition. They were very anxious that the Tonguese should attack them; and they amused themselves by foolishly thinking that King George would go and take his canoes into a favourable position to be shot at. They evidently did not know the character of the man they had to deal with. He wrote to the white residents, stating most distinctly his friendship toward them, and his intention to protect them and theirs in every town in which they might reside. He also requested the giving up of those who had fired, promising that they should be safely returned to their friends without injury, after he had reproved them. Even this the whites refused to do; and the king did not feel himself at liberty to complicate matters, by pressing his claim by force of arms.

The immediate results of the course pursued by 648

648 the Tonguese in Fiji were valuable in a political point of view to Thakombau; but they were still more memorable, on account of the vast impetus given to the spread of religious knowledge, and influence, among the Fijians at large. It was impossible that such a large body of Christian men, hundreds of whom were really converted and pious, could move amongst the Fijians without exhibiting such evidences of the power of religion as would carry conviction to many a heart, that the idols of Fiji were vanity and lies, and that its debasing cannibalism, and other heathen enormities, were unworthy the practice of rational beings. There can be no doubt that the religious example of the Tonguese tended to hasten that rapid development of Christian progress in Fiji, which has been the wonder of modern times in connexion with the Missionary enterprises of the church of Christ.

797 While these notable events were transpiring in Fiji, the period of our Missionary residence was rapidly drawing to a close in the Friendly Islands. Failing health compelled me to look for a timely departure to a more temperate clime; and, accordingly, I embarked with my family on board the "John Wesley," in the month of August, 1855, bound for Fiji, and from thence to Sydney. The parting with our dear people at Haabai was painful. They loaded us with marks of their affection; and when we weighed anchor, and the islands of Tonga receded from our sight, perhaps for ever, we felt an assurance within that we should meet with very many of its inhabitants among "the spirits of the just made perfect," who will form the "general assembly and church of the first-born in heaven."

[pp. 405-500 not processed]

22: West

OU9 Tonga OU9

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[For information on the author's travels as a missionary among the various islands of the Tongan group, see Category 797.]

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OU9 Tonga OU9

[For information on attempts to Christianize Uvea (Wallis's Island) by missionaries from Tonga, see Category 116, pp. 223-230 and 237-245.]

22: West

OU9 Tonga OU9

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[For details of the daily routine activities of the author acting in the role as missionary among the Tongan people, see Category 797.]

22: West

OU9 Tonga OU9

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[For information on the spread of the Christain Gospel by native converts from one island to another of the Tongan group, see Category 797.]